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HISTORY
OF THE
First English Evangelical Lutheran Church
IN
PITTSBURGH



THE
HISTORY
OF THE

First English
Evangelical
Lutheran Church,
IN PITTSBURGH
1837—1900

L. D. FULL



Devoted for the Evangelization
OF THE
BY J. D. LIPPINCOTT COMPANY
PHILADELPHIA 1891



THE GRANT STREET CHURCH
Built in 1838

THE
HISTORY
OF THE
First English
Evangelical
Lutheran Church,
IN PITTSBURGH
1837—1909

L. D. Reed



Printed for the Congregation
BY J. B. LIPPINCOTT COMPANY
PHILADELPHIA MCMIX

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**BY THE FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH
IN PITTSBURGH**

1235106

TO THE MEMORY

OF

Thomas Hetich Lane

FOR SIXTY-SEVEN YEARS A MEMBER OF THIS CONGREGATION

AND FOR MORE THAN HALF A CENTURY

A FAITHFUL CHURCH OFFICER

THIS VOLUME IS AFFECTIONATELY INSCRIBED BY THE
CHURCH COUNCIL

Preface



TRADITION is not trustworthy. A carefully prepared and well authenticated historical narrative is a safe teacher. Too little attention has been given in the past to the preparation and preservation of accurate accounts of the life and work of our individual congregations. The value of such records cannot be overestimated. Their absence has frequently caused much embarrassment to individuals and to congregations. Titles to property, insurance policies, and pension claims have been invalidated by incomplete parish records.

Furthermore, there are developed in the long career of a faithful congregation distinctive methods of work and high ideals of worship which give to it character, prestige, and honor. In order that succeeding generations of worshippers may know their worthy ancestors and perpetuate the praiseworthy individuality of their congregational family these things must be written.

Realizing the far-reaching significance of these facts, the Council of the First Church at various times formally considered the question of editing the records of the meetings of that body for publication.

Historical sermons had been preached in this parish, brief items of important congregational move-

Preface

ments had appeared in the religious press at various times, but no serious attempt at a complete and accurate account of the life of the congregation was made until the year 1907, when the question of the proper observance of the seventieth anniversary of its founding was presented to the Council. After a formal discussion of the matter it was referred to a committee consisting of the Pastor, Mr. Thomas H. Lane, Mr. B. F. Weyman, and Mr. Henry Balken, with authority to act. At the first meeting of this committee which was held at the home of Mr. Lane, it was unanimously agreed that no more appropriate and useful observance of the anniversary could be devised than the published account of the congregation's long and illustrious career.

The work of gathering the data and editing the same was assigned to the Pastor and Mr. Lane; that of publishing to Mr. Weyman and Mr. Balken, who have generously borne the entire expense of the whole work.

The work was begun at once. With most painstaking care Mr. Lane made extended transcripts from the Minutes of the Council, which Minutes are, for certain pastorates, quite ample and accurate, but in parts are quite fragmentary, thus necessitating extended research in other directions. This work of transcribing he continued most zealously and affectionately until his failing physical strength stilled his hand; even then he drew upon the full store of his accurate memory and related many interesting and important facts which otherwise would have been forever lost, but which have now been carefully incorporated in this book.

Preface

The scope of the work continued to enlarge until the Committee became aware that in order to do full justice to the congregation this printed record must contain an account, not only of its local life and work but also of its interest in and its relation to the Church at large. As Dr. Passavant speaking of this congregation, said in *The Workman* of July 24, 1890: "It would require a volume to recount the intimate connection of this Church with the different forces which have been so effective in the history and development of the Lutheran Church in America."

Therefore upon the death of Mr. Lane the Committee formally called to its aid the Rev. Luther D. Reed, Director of the Krauth Memorial Library at the Philadelphia Seminary, whose services in compiling, amplifying, verifying, and editing the manuscript have been invaluable. To his scholarly efficiency, critical judgment, artistic taste, practical knowledge, and friendly offices in this enterprise, the Committee hereby makes most grateful acknowledgement.

Early in its career the congregation attained to a position of leadership and has been long noted for its strategic position between the East and the West, for its conservative attitude, its earnest interest in and liberality toward the Mission cause and the work of Christian education, for its generous gifts to the Church and to charity, and for its loyal stand in defense of the churchly dignity of its form of worship in an unliturgical community. No language difficulty has ever impeded its progress, and it has known no

Preface

strife or contention except the Synodical controversy of 1866.

The record of these things as contained in the Minutes of Council has been much enlarged by reference to various published histories of the city of Pittsburgh and of other congregations in the city; to certain denominational publications; to the published biographies of the Rev. Drs. Heyer, Krauth and Pas-savant; and to the files of the Church papers and the Minutes of Synods.

The work is necessarily somewhat uneven in its character. Many beautiful acts of faith and devotion on the part of members of the congregation have never been recorded by the hand of man. Much helpful ministration and inspiring influence has its only earthly record in grateful human hearts. Many noble names and acceptable sacrifices are known only to Him Who is omniscient.

What is herein written of the early struggles, of the loyalty, faithfulness and consecration of the founders and fathers of this Church is a praise-worthy example and a splendid inspiration to the congregation of to-day and likewise to those who shall follow us.

May the precious heritage of seventy-two years of honorable history be kept, guarded, and cherished by worthy hearts and hands to the glory of God and to the enlargement of the borders of His Kingdom.

Hitherto hath the Lord helped us.

GEORGE J. GONGAWARE

Easter, 1909

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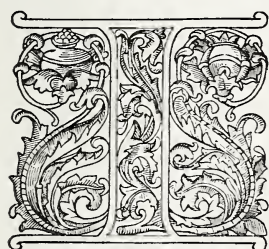
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CHAPTER I

Introductory



IN August, 1748, the very month and year when Henry Melchior Muhlenberg and other Lutheran pastors organized the venerable Ministerium of Pennsylvania in Philadelphia, Muhlenberg's father-in-law, Conrad Weiser, the well-known Lutheran Indian Agent of the Tulpehocken Valley, led a party of men to Logstown on the banks of the Ohio to treat with the Indians. In the development that succeeded this and the formation of the "Ohio Company," German settlers from Pennsylvania, Maryland, and Virginia, and even from the Fatherland, were side by side with the Scotch-Irish, and often before them, in pushing forward the frontier lines and taking up lands.

In 1782 there were about one hundred families in Pittsburgh, living in some sixty houses, only one of which was stone. In this year the German Lutherans and Reformed in and about Pittsburgh together called the Rev. John W. Weber, a Reformed pastor, to minister to them, and he organized and served this, the first congregation in Pittsburgh, in connection with three other congregations in Westmoreland County, Brush Creek, Harolds, and Mt. Pleasant township. This was the beginning of the First German United Evangelical Protestant Church, which is claimed to be

First English Lutheran Church

the oldest Union congregation in America or Europe, though it was not until 1821 that the Lutherans and Reformed became legally united in an incorporated congregation. The congregation had no synodical connection and for many years alternated its pastors from Lutheran and German Reformed connections. Its services were exclusively German. From its organization until 1826 the following Lutheran pastors served it: John Michael Steck, Jacob Schnee, Henry Geissenhainer, and Henry Kurtz.

The Presbyterians held their first service in 1784, and the First Presbyterian Church was incorporated in 1787. The Second Presbyterian Church dates from 1804.

The Roman Catholic chaplain of Fort Duquesne was probably the first to hold Divine Service in the city, 1754-58. But the French soon evacuated the fort and the first Roman Catholic pastor did not arrive until 1808.

As early as 1787, the Penns, for the purpose of "encouraging and promoting Morality, Piety and Religion in general, and more especially in the town of Pittsburgh," deeded three plots of ground for churches and graveyards to the First Presbyterian congregation on Wood St., the German Evangelical Protestant Church on Smithfield St., and to certain trustees to hold in trust for a Protestant Episcopal congregation to be organized in the future. At the time of the gift these lots were cornfields outside the city proper.

Episcopalian services were first held ten years later and in 1805 Trinity congregation was incor-

Introductory

porated and the cornerstone of the church laid. In 1825, the first time a Protestant Episcopal bishop visited Pittsburgh, the church was consecrated.

In the case of the Smithfield St. Church, the property was deeded jointly to "the two German religious societies or congregations," one of which "adheres to the Unaltered Augsburg Confession" and the other known as the "Protestant Reformed Church."

In 1837, when the First English Lutheran Church was founded, the population of Pittsburgh proper was about twenty thousand; including its immediate environs, about thirty-five thousand. The city comprised five wards, the Fifth lying beyond the canal and usually designated Bayardstown. The canal crossed the Alleghany River by means of an aqueduct, passed across Penn and Liberty Streets and through the tunnel now used by the Panhandle Railroad, and terminated at the Monongahela River.

The city was supplied with water from a reservoir on Grant's Hill (Diamond Alley), diagonally across from the present Court House. Pedestrians using the streets after dark commonly lighted their way by lanterns, though the city gas plant was opened April 7 of this year.

There were four or five daily stage lines to and from the east, and others to the west, north, and south, with their headquarters at the Inn at the corner of Wood and Fifth Streets where the First National Bank now stands. The "Spread Eagle Tavern," on the site of the present Seventh Avenue Hotel, was the headquarters of the wagoners, who,

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in huge, covered, six-horse wagons, transported great quantities of the city's freight. Steamboats also plied the rivers, but the canals afforded possibly the most important facilities for passenger and freight transportation. Two daily packet lines maintained communication with the east, and other lines operated in other directions.

The German Evangelical Protestant congregation had a brick church on the lot, Smithfield and Sixth Sts., with a graveyard adjoining and extending from the church along Smithfield St. to Strawberry Alley. As already indicated many German Lutheran families were in active connection with this congregation.

The Episcopal Church contained many substantial families who had been Lutheran and who had been drawn into connection with it by the close resemblance in doctrine and usage to their own Church.

There were, however, those who could not be diverted from their spiritual mother and who longed for a Lutheran congregation and place of worship.

The establishment of the First English Evangelical Lutheran Church is an illustration of the efficient and far-reaching labors possible for devout laymen. To such a large extent was the preliminary work of organization done when the first accredited missionary reached the city, that we may truly say that the congregation was founded by a layman. The records clearly indicate that the movement was mainly dependent upon Mr. George Weyman, who in his early manhood, had come to this city from Philadelphia, the home of his parents. His acquaintance with the Lutheran ministers of that city led to his corres-

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pondence with them upon the desirability of establishing a congregation in Pittsburgh. This undoubtedly prepared the way for the final action of the West Pennsylvania Synod and the appointment of Father Heyer as the missionary to organize the congregation.

The successful effort to establish an entirely English Lutheran Church in Pittsburgh at this time is all the more remarkable when we recall some of the circumstances. Mr. Weyman himself had been a member of Zion's German Lutheran Church in Philadelphia. His early associations in Pittsburgh were with the Smithfield Street Church, which was entirely German. Lutherans who came to the city from the surrounding country were without exception from German congregations, as there were at this date very few English Lutheran congregations west of the Susquehanna and none at all exclusively English within the bounds of the present Pittsburgh Synod.

In 1815 the Rev. Mr. Cook of the Protestant Episcopal Church, living in Huntington, Pa., being "convinced of the purity of the principles of the Evangelical Lutheran Church," desired to be received as a member of the Ministerium of Pennsylvania and made formal application with the request that he be located in Huntington, where he thought there was a field for English Lutheran work. But that body replied, "as our Ministerium is a German-speaking Ministerium, we cannot have anything to do with him according to our present principles; but as soon as he, according to the declaration of his letter, has acquired the German language so that he can also

First English Lutheran Church

preach in the same, he may apply to us again and expect preferment.”¹

There was no attempt to introduce English in the old Brush Creek Church until 1848 and then it resulted in a division in the congregation. “English for business but German for worship” was the avowed conviction of many Lutherans of that day.²

The wave of rationalism had sapped the vitality of all branches of the Christian Church. There was a widespread indifference to distinctively doctrinal standards and the prevailing spirit of Unionism inevitably resulted in the absorption of the weaker by the stronger. Hence several attempts to establish English Lutheran congregations elsewhere had failed. With no English constituency, with but very little Lutheran literature in English, and with the unceasing opposition of the Germans, many English Lutheran enterprises had existed feebly for a time and had finally been absorbed by the Protestant Episcopal Church. Thus in New York City the first entirely English Lutheran congregation organized in this country, Zion’s, 1796, lost its pastor, the Rev. George Strebeck, and a large number of its members to the Episcopal Church in 1805, and in 1810 the remaining portion, with their pastor, the Rev. Ralph Williston, who had originally been a Methodist, also entered the same communion. The New York Ministerium had even

¹ Documentary History of the Ministerium of Pennsylvania, pp. 479 and 483.

² Ulery, History of the Southern Conference of the Pittsburgh Synod, p. 76.

Introductory

officially declared the Protestant Episcopal Church to be the English Lutheran Church, to which all Lutherans preferring English to German should be directed.³

The first permanent English Lutheran congregation in America, St. John's, Philadelphia, had been established but thirty-one years before, after the most bitter controversy over the question of language, by a party which, under the leadership of General Peter Muhlenberg, had left old Zion's Church in 1806. It is a most remarkable fact that the language question seems never to have been a matter even of discussion in the early days of the First Church, Pittsburgh.

We must also bear in mind the strong Scotch-Irish population of the city, dominant in numbers and influence, with positive doctrinal positions, using only the English language and already possessing two institutions of learning, at Cannonsburg and at Washington, Pa.

In view of these facts, and of others which might be mentioned, we can appreciate the far-sighted courage, steadfastness, and zeal of those who undertook to establish an entirely English Lutheran Church in Pittsburgh in 1837. If similar progressiveness had been shown by our fathers in other important centres, English Lutheranism would now be more firmly entrenched in our great cities.

³ Jacobs, History of the English Evangelical Lutheran Church in the United States, p. 319; and article "The Lutheran Church in Philadelphia" (*The Lutheran*, Oct. 15, 1908).

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Not alone in the pioneer efforts was Mr. Weyman conspicuous for his tireless endeavors, but during all the early struggles of the congregation, the heavy burden of financial responsibility and management rested upon him. Father Heyer records that "Mr. George Weyman undertook to build the church almost alone. Besides the large sum which he contributed, he had, when the church was finished, a claim of \$12,000 against it, which the Church has gradually paid off."⁴

While the preparatory movements were pending, Mr. Weyman, in travelling eastward on a canal packet, discovered that Dr. Peter Shoenberger was a passenger also, bound for his iron furnaces in Huntingdon County. They discussed the movement for a Lutheran congregation, and came to a tacit understanding unitedly to seek a suitable property and guarantee the payments. While there is nothing recorded to substantiate this, it was in later years accepted and related by Dr. Passavant. Dr. Shoenberger held a pew in the church on Seventh Avenue and occasionally communed. His business interests were extensive and often required his absence from the city. Prior to the movement to establish the First Church, his family had united with Trinity Episcopal Church. His son, John H. Shoenberger, made munificent gifts and large bequests to that congregation and to charitable institutions connected with the Episcopal Church.

⁴ Autobiography, see Lutheran Church Review, April, 1906, Appendix.

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This chapter may properly close with the following tribute from the pen of Dr. Passavant, in *The Workman* of July 24, 1890.

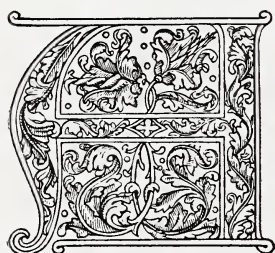
“ While the history of this venerable Church is inwrought with the life and ministry of its successive pastors, we thankfully refer to the important part which was borne in its establishment by an unassuming layman. This was Mr. George Weyman, a former member of old Zion German Church in Philadelphia, who at an early day removed to Pittsburgh. At the peril of his own business, he borrowed \$6000 and advanced this sum to purchase the church-lots. As the successive payments on the building became due and the feeble band of members were unequal to the undertaking, he made new loans to pay the contractors. In so doing he was compelled to mortgage his factory, and seriously to cripple his business.

On visiting the congregation at its second call, in 1844, we found the church advertised by the sheriff, the principal and interest already due being \$16,000—a sum in those days equal to double this amount at present. How he staggered under this oppressive load, patiently bearing the burden for Christ’s sake, and quietly waiting for Divine deliverance, is known only to God and the very few who survive. In all the eleven years of our pastorate, not a murmur escaped his lips, and when, before resigning, we made the last payment, in money and securities, he was meditating plans of beneficence for the good of the congregation! He was indeed a chosen instrument in the hands of Providence to perform a special work, and nobly did he accomplish the work given him to do! ”

CHAPTER II

Organization of the Congregation, and Pastorate of the Rev. Carl Friedrich Heyer

1837



TRAVELLING missionary system was established by the Ministerium of Pennsylvania in 1806, and in 1814 the first attempt was made to labor among the scattered Lutherans in Western Pennsylvania under this system. The Rev. J. C. F. Heyer was one of these missionaries, and in 1817 he operated in Crawford and Erie Counties, and at the request of some settlers who could not understand German he preached in that year what was probably the first English Lutheran sermon in Western Pennsylvania.

In 1825 the pastors of the Ministerium of Pennsylvania west of the Susquehanna organized the West Pennsylvania Synod and for a time continued the travelling missionary system. The General Synod, organized in 1820, also sent some men into this territory. Some of these missionaries undoubtedly visited Pittsburgh, met the English Lutherans, held meetings, and did preliminary missionary work.

During the session of the West Pennsylvania Synod at Mechanicsburg, Pa., in 1835, the Central Missionary Society was organized. Meetings were

Pastorate of the Rev. Carl Friedrich Heyer

to be held regularly at the place and time of the meetings of the General Synod, and the purpose of the new organization was to strengthen by systematic co-operation the work of the different synodical societies. The Rev. Mr. Heyer was the chairman of the preliminary meeting. The permanent officers elected were: president, Rev. John Bachman, D.D.; treasurer, Rev. Prof. M. Jacobs; corresponding secretary, Rev. S. S. Schmucker, D.D.; recording secretary, Rev. H. L. Baugher.

The following year, 1836, the Synod in session at Lewistown received a letter from Rev. Mr. Rosenmiller of Perrysburg, Ohio, in which he "wishes to know, whether, and to what extent, the Synod would aid him in the attempt to organize an English Lutheran congregation in Pittsburgh." The Synod resolved "that the above application be referred to the Executive Committee of the Central Missionary Society and that the Synod recommend Brother Rosenmiller, as likewise brethren Sharretts and Martin, as suitable persons for Pittsburgh."¹

Father Heyer says:

"Efforts had been made at various times to establish an English Lutheran congregation in Pittsburgh; but so far unsuccessfully. The Synod of West Pennsylvania at its meeting held in October [1836] had resolved to make another attempt, and appointed three of its members to preach in Pittsburgh in rotation. Those thus commissioned were N. Scharretts, J. Martin and C. F. Heyer . . . On Saturday I arrived in Pittsburgh. Mr. G. Weyman, a quiet but Christian man, took a specially active part in the establish-

¹ Minutes, 1836, p. 15.

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ment of an English congregation in Pittsburgh. On Sunday morning and evening I preached in the Cumberland Presbyterian Church. On the following Tuesday seven or eight heads of families came together to discuss what further could and should be done to attain our purpose. Among other things it was resolved to accept with thanks the promised assistance of the West Pennsylvania Synod. Further, a committee was appointed to look for a suitable building where meetings could be held in future. All were urged to hunt up the English-speaking members of our Church in and around Pittsburgh, and to encourage them to take part in the establishment of an English Lutheran Church.

“ Some weeks after this beginning had been made Bro. J. Martin went to Pittsburgh and preached very acceptably in the Cumberland Presbyterian Church. When I came to Pittsburgh the second time, the Unitarian Church, on Smithfield Street, had been rented for our use for six months. At the first meeting in this building a Constitution was proposed, adopted and signed by eleven or twelve heads of families. Soon after this I received instructions from the Missionary Society to remain in Pittsburgh, to carry on the work which had been begun.”²

The first entry in the congregation’s book of record is as follows:

“ PITTSBURGH, January 15, 1837.

“ Inasmuch as circumstances seem to require the immediate formation of an English Evangelical Lutheran Congregation in the city of Pittsburgh under the care of the Evangelical Lutheran Synod of West Pennsylvania, the

² Autobiography, Edited by the Rev. W. A. Lambert and published in his “Life of Rev. J. F. C. Heyer, M.D.,” in the Lutheran Church Review, 1903–1906. For this passage see Appendix to April, 1906.

UNITARIAN CHURCH
In Which the First English Lutheran Church was Organized





Pastorate of the Rev. Carl Friedrich Heyer

following named persons made application to have their names recorded and to be considered as members of the Church to be organized.”³

The formula annexed to the Hymn Book published by the General Synod was adopted for the government of the congregation. Messrs. George Weyman and F. A. Heisely were elected elders, and Messrs. Jeremiah Ritz and W. J. Anschutz, deacons.

At eight o'clock that same evening, after religious exercises and a sermon, the officers elected were installed as the Church Council of the congregation by the Rev. Mr. Heyer. The Church was then declared duly organized by the name of the First English Evangelical Lutheran Church in Pittsburgh. The services were closed with singing and the benediction, and the record of the day ends with the quaint expression, “The meetings were interesting, and the Divine Presence was manifested to some good degree in our midst.” This organization was effected in the Unitarian Church, on the corner of Smithfield Street and Virgin Alley, the use of the building being granted by Mr. Benjamin Bakewell, at that time the owner.

The first meeting of the recently elected Church Council was held January 18 at the residence of Mr. Weyman. Mr. Heisely was elected secretary and

³ It is not possible to give the names of the members who organized the congregation, for other names were added to the original list from time to time without indicating the date of their reception. The list given on pages 33-4 probably contains all who were in active connection with the congregation three years after its organization.

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Mr. Weyman treasurer. The first Monday of the month was chosen for regular meetings.

February 6, the Council recommended the election of two additional deacons; also that the meetings of the Council be opened with singing and prayer, and that the members kneel in prayer. It was resolved to administer the Communion on Easter Sunday, March 26, "in the evening, at candlelight."

By the end of June the Unitarian congregation secured a pastor and occupied their church on Sunday morning, but the Lutheran congregation was permitted to hold its services there on Sunday afternoons. The use of a schoolhouse on the river bank where the Monongahela House now stands, was secured. Here the Lord's Supper was administered, and in the absence of an altar, Father Heyer is reported to have taken blackboards from the walls and improvised a table. In November, 1837, the old Court House was secured for regular services and this was used by the congregation until April, 1839. This building, a two-story structure with one-story wings, built of brick about the year 1789, stood on the west side of Market Street. Opposite was the semicircular market house. The appearance of the Court House was considerably changed in later years by the removal of the wings and the erection of sheds in their place to afford additional accommodations to meat-dealers in the market. December 25, 1837, the German congregation was given the use of the Court House on the forenoon of every fourth Sunday, the English congregation holding its service in the afternoons of these days.

Pastorate of the Rev. Carl Friedrich Heyer

In the meantime a committee had been appointed to select a suitable lot for the erection of a "meeting-house" and to ascertain upon what conditions such a lot could be purchased or leased.

The Council appointed Mr. F. A. Heisely a delegate to the meeting of the West Pennsylvania Synod to be held at Blairsville, Pa., September 28, and invited that body to hold its next annual meeting in Pittsburgh. In 1842 the territory of this Synod was reduced by the formation by some of its members of the Alleghany Synod, and again the organization of the Pittsburgh Synod in 1845 and of the Synod of Central Pennsylvania in 1856 still further decreased it. It is now confined to Adams, York, Cumberland, and Franklin Counties.

The Sunday School began with the congregation. The third Sunday in January, 1837, twelve persons met in the Unitarian church and organized. These were Michael Egolf, Jeremiah Ritz, F. A. Heisely, Catharine S. Heisely, and Anna B. Collishaw, teachers, and Catharine Lauman, John Lauman, Wm. F. Heisely, Margaret C. Heisely, Elizabeth Richard, Joseph Richard, and Rebecca H. Heisely, scholars. The next Sunday the Rev. Mr. Heyer acted as superintendent and began the session of the School.

The enterprise was looked upon as "doubtful," as the early minutes frankly say, and for several years growth was slow. The School followed the congregation in its wanderings, in June to the school-house and after a few weeks to the Court House (spoken of as "a dark and dreary place"), and Nov. 25 back to the Unitarian church. At first the School was both English and German. The Germans soon built

First English Lutheran Church

their own church and two-thirds of the School now went to the German church. When the English portion reorganized there were five teachers and thirteen scholars. In March, 1838, the School was again in "its uncomfortable old quarters" in the Court House, where it remained for two years.

Father Heyer's connection with the congregation continued but a year or less, though he remained in Pittsburgh for several years. January 23, 1837, he also organized the "First German Evangelical Lutheran Church of Pittsburgh," now in connection with the Missouri Synod (the Rev. Wm. Broecker, pastor), and probably less than a year later he organized the German Lutherans living in Allegheny, who had been worshipping with the English congregation, into a separate congregation. This congregation, St. John's, Allegheny (the Rev. H. J. Schuh, pastor), has for many years been one of the influential ones of the Joint Synod of Ohio.

Because of the compelling interest of the remarkable career of Father Heyer, as well as the especial importance and influence of his later labors in the Church, it has been thought well to give here a brief sketch of his life.

His was a strange personality—not great, not learned, and yet extraordinary; too restless to spend many years in the same place; too zealous for the progress of the Kingdom of Christ to be idle anywhere; a builder of foundations; a forerunner; a veritable herald of the Lutheran faith in new portions of the homeland and on the foreign field.

He lived in an interesting period of our national life, and in a critical period of our Church's history.



THE REV. CARL FRIEDRICH HEYER

First English Lutheran Church

their own church and two-thirds of the School now went to the German church. When the English portion reorganized there were five teachers and thirteen scholars. In March, 1838, the School was again in "its uncomfortable old quarters" in the Court House, where it remained for two years.

Father Heyer's connection with the congregation continued but a year or less, though he remained in Pittsburgh for several years. January 23, 1837, he also organized the "First German Evangelical Lutheran Church of Pittsburgh," now in connection with the Missouri Synod (the Rev. Wm. Broecker, pastor), and probably was that a year later he organized the German Lutherans living in Allegheny, who had been worshipping with the English congregation, into a separate congregation. This congregation, St. John's, Allegheny (the Rev. H. J. Sabuh, pastor), has for many years been one of the influential ones of the Iowa Synod of Ohio.

Because of the comparatively limited and remarkable career of Father Heyer, as well as the especial importance and influence of his many labors in the Church, it has been thought best to give here a brief sketch of his life.

His was a strange personality and great, not learned, and yet extraordinary, one destined to spend many years in the same quiet but arduous for the progress of the Kingdom of Christ to be able anywhere; a builder of fortifications; a rover; a veritable herald of the Lutheran faith in new portions of the homeland and on the foreign field.

He lived in an interesting period of our national life, and in a critical period of our Church's history.





Pastorate of the Rev. Carl Friedrich Heyer

Three of the great wars in America, the Napoleonic Revolution in Europe, and the sad fraternal feud in the American Lutheran Church came under his observation.

He was born in Helmstedt, Duchy of Brunswick, Germany, July 10, 1793. He began to learn his father's trade, that of a furrier. When fourteen years of age, he was confirmed in St. Stephen's Church in his native town. Very soon thereafter he embarked for America, by a strange coincidence taking the American sailing vessel "Pittsburgh." Arriving in Philadelphia, he was cared for by an uncle, who gave him employment and encouraged him in his studies. The learned Rev. Dr. Helmuth and the Rev. F. D. Schaeffer were among his instructors. At the age of twenty-two he returned to Germany, to study at the University of Göttingen. After two years, that is in 1817, he came again to America and was licensed to preach by the Ministerium of Pennsylvania in session at York. His name is given variously in subsequent records as F. Heyer, J. C. F. Heyer and C. F. Heyer.

Soon thereafter we find him serving as travelling missionary in Crawford and Erie Counties. Thence he removed to Cumberland, Md., and after being ordained by the Maryland Synod, was received as a member of that body in 1821. He served congregations in Somerset and Carlisle, Pennsylvania, and in 1830 became the representative of the Sunday-School Union of the General Synod. Resigning this office, he again took charge of a congregation in Somerset, Pa., and in 1835 again became a travelling missionary and visited the scattered German

First English Lutheran Church

Lutheran settlements in the Middle West. Late in the year 1836 he came to Pittsburgh, where he participated in the organization of the First English Lutheran Church and became its first pastor. He also organized the German Lutherans into two congregations, one in Pittsburgh and the other in Allegheny. In 1839 he accepted a call from the Society for Foreign Missions to labor as missionary in India.

It had been proposed to place his work under the care of the American Board of Missions; demurring, he appealed to the Ministerium of Pennsylvania to undertake a distinctively Lutheran Foreign Mission, and offered himself for this work. Accordingly, on Oct. 15, 1841, he was sent to begin mission work in India, under the auspices of the Lutheran Church in America. He touched at the island of Ceylon, and later visited the Danish-Halle Mission in Tamil, and then began a tour of exploration to the Telegu Province of India.

He arrived at Guntur, South India, in July, 1842, where he was cordially received by an English official who willingly transferred to Mr. Heyer an English Telegu School which this official, with the assistance of other English citizens in India, had founded and maintained. It was this Providential opportunity which prompted Heyer to establish the Mission in Guntur. After three years of successful labor, he withdrew from the field, leaving it in charge of Rev. Walter Gunn, also a Lutheran missionary from America. Upon his return to America, he organized a congregation at Baltimore, Maryland.

In the spring of 1848, Father Heyer was again in India, and at once resumed work at Guntur, associa-

Pastorate of the Rev. Carl Friedrich Meyer

ting himself with the Rev. Mr. Gunn. In March of 1849 he removed to the Palnaud District, west of Guntur. Here he labored for four years, and is reported to have made two hundred and thirty converts, to have established eight congregations, and to have organized the first boarding-school of the Mission. Early in 1853 he again took charge of the Guntur Mission, and early in 1855 removed to Rajahmundry, where he remained until 1857, when he returned to America and began Home Missionary work in the State of Minnesota.

He was now in the sixty-fourth year of his age, but his natural strength, judging from his labors, was not at all abated, nor was his missionary zeal in the least lessened. In what was known as the Great Northwest of our country, with the city of St. Paul as his headquarters, and the Apostle Paul as his example, he labored incessantly among the Lutherans scattered over vast areas. Through his instrumentality the Minnesota Synod, of which he was President for eight years, was organized in 1860. Two years later, with Red Wing as his headquarters, we find him still travelling over the prairies, preaching the gospel and administering the sacraments. Here he was exposed to the severe cold of the winters and to the hostility of the roving bands of Sioux Indians. It was during the time of his missionary service in the region of Red Wing that Mr. Thomas H. Lane visited him and heard from his own lips the story of hardship and privation incident to the life of a Lutheran missionary in that region in that early day.

First English Lutheran Church

The two succeeding winters he spent in Somerset, Pa., returning in the interim to organize a Lutheran congregation at New Ulm, Minnesota. In the summer of 1868, with a granddaughter as his protégé, he sailed from Baltimore for Germany, where he expected to spend the remaining years of his life in restful quiet and in watchful care of this favorite grandchild, who is remembered especially in the terms of his will. He had been in Germany less than a year when he learned that the Foreign Mission Society contemplated transferring the Lutheran Mission stations in India to the Church Mission Society of England. He hastened to America in 1869 and appeared before the Pennsylvania Ministerium in annual convention at Reading. At the very moment of his arrival, the Ministerium was about deciding to make the transfer. Father Heyer, patriarchal in appearance, apostolic in zeal and devotion, heroic in his loyalty to the Lutheran Church, suddenly appeared before the body, pleaded earnestly for the retention of the field, and met the objection that no missionary was available by offering, though seventy-six years of age, to go again himself to India. So profound was the impression he made that it was at once decided to send him and henceforth to support the work more loyally and generously.

He reached Rajahmundry in December, 1869, where he labored two years, after which he left the field, thoroughly re-organized, in charge of Revs. Schmidt and Paulsen. In the spring of 1871 he bade a final farewell to India and returned to America. He was made Chaplain of the Theological Seminary, then

Pastorate of the Rev. Carl Friedrich Heyer

located on Franklin Street, Philadelphia, where he served faithfully until his death, Nov. 7, 1873. In a modest, rural cemetery in Friedensburg, Somerset County, Pa., is his grave, marked by a simple stone.

It is perhaps not too much to say that no other minister of the American Lutheran Church has been so abundant in missionary labors, on the home field and abroad, as "Father Heyer." The secret of his strength was his implicit faith in the Word of God, and in the efficacy of the means of grace. Full of faith and zeal and Christ-like devotion, God richly crowned his labors.

In former biographical notices no reference is to be found to his domestic life, but the following data have been secured and are well authenticated. In 1830 he married Mary Webb Gash, the widow of Captain Gash of Revolutionary fame. This union was blessed with five children, two sons, Charles and Theophilus, and three daughters, Sophie, Julia and Henrietta, whose descendants are to be found in Baltimore and in Ohio, West Virginia, and Massachusetts. A granddaughter, Miss Etta Brubaker, is at present a teacher in the public schools of Pittsburgh.

A suggestion to his friends that in case of death by drowning, while *en route* to his foreign field, his monument should bear the inscription, "To Heyer, Cosmopolite! Born in Europe, Minister in America, Missionary in Asia, Died at Sea," discloses his own estimate of his life and disposition. The following inscription on his tombstone he himself suggested: "Justified by Faith—Saved Through Grace—Resurrection."

First English Lutheran Church

Following are extracts from his will:

6th. Pay to the Evangelical Lutheran Somerset Congregation, One Thousand (\$1000.00) Dollars.

7th. Pay to the Evangelical Lutheran Theological Seminary in Philadelphia, One Thousand (\$1000.00) Dollars.

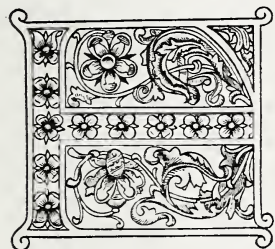
8th. Pay to the Executive Committee of the German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, One Thousand (\$1000.00) Dollars for the use of Foreign Missions, especially for the benefit of the Rajahmundry Station, and, if practicable, to be expended among the upper Godavery tribes.

9th. Pay to Rev. Dr. Passavant, Five Hundred (\$500.00) Dollars, one-half of which is intended for the Orphans under his care, and the other half is to go to the Orphans' Home at Germantown.

CHAPTER III

Pastorate of the Rev. Emanuel Frey

1838



OR nearly a year the little congregation struggled bravely amid great discouragements and without a pastor. At a meeting of the Council, January 24, 1838 at the residence of Mr. Weyman, at which the Rev. Mr. Heyer was present, Messrs. Weyman, Ritz, and Heisely were appointed to look for a lot, or building, to be leased or purchased. Mr. Heyer and Mr. Egolf were appointed to ascertain whether a suitable minister could be obtained. It was decided to offer the sum of three hundred dollars salary in addition to the two hundred dollars which the Missionary Society gave. Michael Egolf and H. W. Cauffman were elected deacons.

February 5, at the house of Michael Egolf, the first committee reported that they had examined two lots; one on Irwin Street, between Penn Street and the Allegheny River, valued at six thousand five hundred dollars, and one on Grant Street, between Sixth and Seventh Streets, which the owner would not at present sell. This, in all probability, is the very lot on which the present church stands.

The committee on correspondence reported having received a letter from the Rev. S. S. Schmucker stat-

First English Lutheran Church

ing that the Executive Committee had appointed the Rev. H. Haverstick, of Somerset, Pa., to officiate for the English congregation. A month later Mr. Haverstick wrote that it would be impossible for him to visit the congregation before the end of April. Mr. Heyer was requested to confer with him on the state of the congregation on his visit to his family. But evidently the appointment was never fulfilled, for it was subsequently resolved to write to the Rev. Mr. Schmucker informing him of the failure to secure Mr. Haverstick.

Mr. Weyman reported about this time that a lot could be obtained on the corner of Fourth Street and Cherry Alley for the sum of seventy-five hundred dollars by paying interest as ground rent with the privilege of buying it out at any time. A building on Marbury Street and a property on Coal Lane were also considered.

October 2, the Council met at the residence of Mr. Weyman. The Rev. John N. Hoffman, of Chambersburg, Pa., was present and conducted the devotional service. The following resolution was passed:

“ That relying on Divine aid, we forthwith commence operations in view of the erection of an English Evangelical Lutheran Church, and that every member of the Council, and such other members (of Congregation) as are so disposed, furnish themselves with subscription books and without further delay call upon friends and citizens for their contributions; and that a united and general and vigorous effort be made to collect a sufficient sum to authorize the purchase of a lot at the first opportunity.

“ Resolved, That the Rev. John N. Hoffman is hereby

Pastorate of the Rev. Emanuel Frey

requested to call upon the Church generally, through the Lutheran Observer and otherwise, in aid of the First English Evangelical Lutheran Church in Pittsburgh.”

Late in the fall the hopes of the little congregation were revived by the appearance of a regular pastor in the person of the Rev. Emanuel Frey, who, at a special meeting of the Council, November 14, was introduced as the officiating minister for the coming year. His commission and instructions from the Missionary Society were submitted five days later at a meeting in the house of Mr. Weyman, and by a unanimous resolution he was accepted and cordially welcomed as the pastor for the term of twelve months mentioned in his commission.

Father Heyer refers to the appointment of Mr. Frey in his autobiography. After stating that he (Heyer) ministered to both the English and the German congregations, and that they worshipped in the same building, he says, “Finally, we felt that if each congregation was to continue and grow, it must have services every Sunday, and in the forenoon. To make this possible the Missionary Society appointed one of our most able young preachers, Candidate E. Frey, to take charge of the English congregation.”

But a sore disappointment was ahead, for in less than five weeks we find, under date of December 24, the following resolutions of Council:

“ That we regret that the Rev. Emanuel Frey, our pastor, was compelled on account of his health to leave Pittsburgh, and that a committee be appointed to address a letter to the Executive Committee of the Missionary Society at Gettysburg to ascertain whether we can be supplied again shortly.”

First English Lutheran Church

Mr. Frey left Pittsburgh for his home in Somerset, Pa. Instead of an improvement in his health, he became a confirmed invalid, and was disabled from active labors in the ministry during the remainder of his life.

Before Mr. Frey had arrived in Pittsburgh the teachers of the struggling Sunday School had met, Oct. 24, 1838, at the house of Mr. Egolf to form a "Sabbath School Society." A constitution and by-laws were adopted and Mr. Egolf was elected president, Mr. John R. Hersh, secretary, and Mr. Geo. Hubley, treasurer. Teachers were required "frequently to hold close and searching conversation with their scholars on the principles of our most holy religion." A few months later Mr. Hubley reported that his class had committed 491 verses of Scripture and hymns in two months. Two sessions of the School were held for many years, at nine o'clock in the morning and one o'clock in the afternoon. In the absence of a sexton the superintendent and teachers performed his duties.

March 13, 1839, Mr. Weyman reported that he had bought three lots of ground, 22 x 75 feet each, on the corner of Seventh Street and Miltenberger Alley (now Seventh Avenue and Montour Way); also that there was another lot, 25 x 66 feet, running crosswise in the rear of the others, which it would be advisable to purchase, thus making the entire lot 66 x 100 feet, and at a total cost of eighty-four hundred dollars (\$8400.00). Mr. Weyman was requested to purchase the fourth lot upon as favorable terms as possible.

It was announced that Mr. Ewing offered a loan of four hundred dollars to the congregation. It was

Pastorate of the Rev. Emanuel Frey

resolved to accept the loan and to appropriate the borrowed money and also all that was in the treasury to the first payment on the lot. An attorney was employed to prepare the deeds. Mr. Weyman resigned as treasurer of the Church and Mr. Ritz was elected to fill the vacancy.

So this handful of people, without a pastor, subscribed three hundred dollars a year to supplement the missionary appropriation and obligated themselves for \$8400 for a lot. Here was earnestness and courage indeed!

CHAPTER IV

Pastorate of the Rev. John McCron, D.D.

1839-1842



APPLY the congregation was again supplied, after an interval of four months. May 9, 1839, the Council met at the house of Mr. Weyman to meet the Rev. John McCron and to receive his credentials as "resident missionary."

This was Mr. McCron's first congregation. Born in Manchester, England, Oct. 23, 1807, of an English father and an Irish mother, he had pursued his theological studies at Gettysburg and was licensed to preach in 1839 and sent as missionary to Pittsburgh, although he was not ordained until after the meeting of the West Pennsylvania Synod in Pittsburgh, late in the year 1840.

It was resolved to make definite arrangements for building, and each member was requested to "inquire of a carpenter the probable expense of putting up a building of about the size desired." A draughtsman was also employed to make a draft and to report at the next meeting. Mr. McCron was requested to plead at the meeting of the General Synod at Chambersburg, June 1, for assistance in building a church.

Upon his return from the General Synod Mr. McCron reported that there was no prospect of aid

Pastorate of the Rev. John McCron

until a beginning had been made in building, after which the ministers had promised to assist an agent of the congregation in his appeal for funds in their respective congregations.

The Methodist Protestant church was secured for services on Sunday afternoons, but it was found impossible to secure a place for the Sunday School on better terms than those paid for the use of the Court House for that purpose.

About this time an effort was made to obtain a loan from the Theological Seminary Fund, of which Mr. C. A. Morris, of York, Pa., was the treasurer. A committee of Council also called upon several banks in the city to secure a loan to be applied to the payment for the lot.

Upon the suggestion of Mr. McCron, it was resolved to prepare a floor plan of the interior of the church and to offer the pews to the public, their value to be determined by their situation, and the Council to have the first selection unless this would interfere with the price of the pews. The Council elected in addition to its membership, Charles Geissenhainer, elder, and Samuel Cook and George Royer, wardens (deacons), who were installed August 6.

August 8, a special meeting of the Council was called to provide for the payment of a note for \$1,025.00 due on the 9th, there being no funds in the treasury. Mr. Weyman was requested to pay the note and the officers agreed to make every effort to collect the money by the next meeting.

September 9, at the house of Mr. Cauffman, we find the Council again discussing the question of securing money to relieve Mr. Weyman from the debt in-

First English Lutheran Church

curred in the purchase of the lot, and to build a church. A motion was made to sell one lot on Seventh Street, 20 x 75 ft., and one lot on Miltenberger Alley, 25 x 66 ft., on or before November first. Consideration of the motion was deferred until September 16 and was then indefinitely postponed.

September 16, the Building Committee was instructed to receive proposals for building a church 60 x 70 feet, of brick, having a basement story, and a gallery at one end, to be completed before January first. Messrs. Anschutz, Ritz, and Geissenhainer were added to the Building Committee. A committee was appointed to write a letter to the West Pennsylvania Synod to be presented at its next meeting, in York, Pa., October 3.

The Minutes of the Synod refer to this "letter from a committee of the English Lutheran congregation of Pittsburgh, in which they testify their entire satisfaction with Mr. McCron, and pray that Synod may soon ordain him. The same committee expresses the desire that the members of this Synod might aid the Rev. J. McCron in his projected visit in behalf of their new church. They also invite Synod to hold its next annual meeting among them."

The Synod recommended the congregation to the generosity of its members and accepted the invitation to meet in Pittsburgh the following year.

About this time a committee was appointed to secure a charter for the congregation, and its provisions were thoroughly discussed. It was secured from the State, not from the local courts, and was granted March 11, 1840. The congregation still operates under this original charter, the text of which follows.



THE REV. JOHN McCRON, D.D.

First English Lutheran Church

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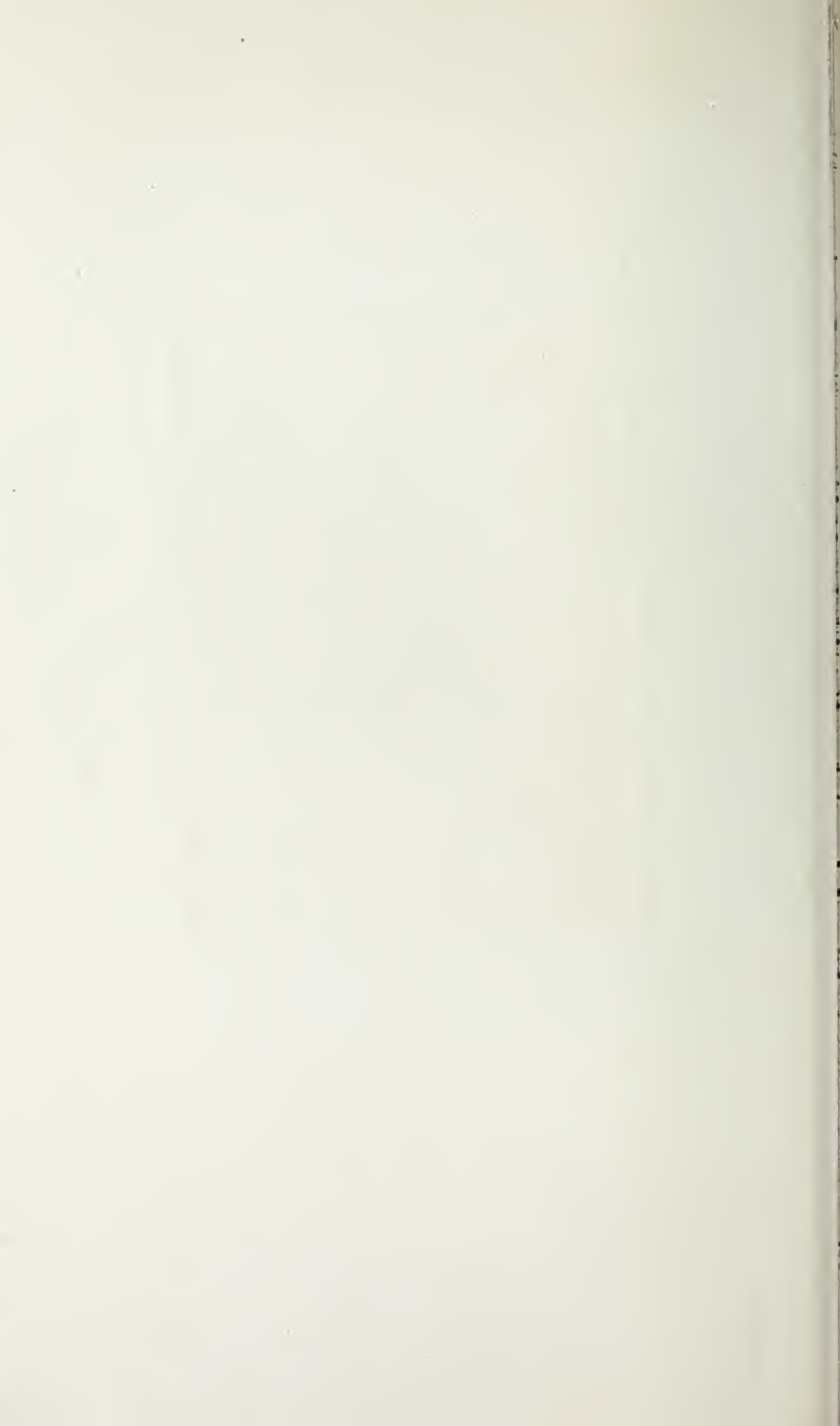
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Pastorate of the Rev. John McCron

CHARTER

AN ACT TO INCORPORATE THE ENGLISH EVANGELICAL LUTHERAN CHURCH IN THE CITY OF PITTSBURGH

SECTION I. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by authority of the same,* That the First English Evangelical Lutheran Church in the City of Pittsburgh, is hereby erected into one body corporate and politic, in deed and in law, by the same name, style, and title of the First English Evangelical Lutheran Church in the City of Pittsburgh, and by the same name, style, and title shall have perpetual succession, and be able to sue and be sued in all courts of law and elsewhere, and shall be able and capable, in law and equity, to take and hold lands and tenements, goods and chattels, of whatever kind or quality, real, personal, or mixed, which are now or hereafter shall become the property of the said Church, by gift, grant, bargain, sale, conveyance, assurance, will, devise, bequest, or otherwise, from any person or persons whomsoever capable of making the same; and the same to grant, bargain, sell, or to dispose of: *Provided,* The yearly value of the income of said real and personal estate shall not at any time exceed four thousand dollars.

SECTION II. That no person shall be considered a member of said Church, so as to be entitled to vote at any election for Pastor, for Trustees, Elders, or Wardens, except such as shall have paid one year's pew rent or rent for part of a pew, sufficient for one person at least, and shall not be in arrears for such rent for more than one year, and shall be in full communion with the English Evangelical Lutheran Church; and every member shall be at liberty at any time to withdraw from said corporation: *Provided,* That such withdrawal shall not discharge from accountability any such

First English Lutheran Church

person for his or her full proportion of the necessary expenses accrued during the time he or she has been a member.

SECTION III. That the Vestry of said Church shall be thirteen in number, consisting of the Pastor, three Trustees, three Elders, and six Wardens [now called Deacons], and until others be appointed, shall consist of the following persons, viz.: Rev. John McCron, (Pastor); Christopher Lenhart, George Hubley, and John R. Hersh, (Trustees); George Weyman, F. A. Heisely and Charles Geissenhainer, (Elders); William J. Anschutz, Jeremiah Ritz, Henry W. Kaufman, Michael Egolf, Samuel Cook, and George Reymer, (Wardens). The present Trustees to continue in office until the first Monday in January, eighteen hundred and forty-one.

The Elders and Wardens to divide themselves into three divisions, by lot, and the term of service of the first division shall expire on the first Monday in January, eighteen hundred and forty-one; of the second division, on the first Monday in January, eighteen hundred and forty-two; of the third division, on the first Monday of January, eighteen hundred and forty-three; and on the same day yearly thereafter the members of the Church shall at a general meeting thereof, elect by ballot three persons to serve as Trustees, to hold the office one year, and one person to serve as Elder, and two to serve as Wardens, to continue in office for three years. If any vacancy, by death or otherwise, shall happen in said Vestry, the remainder shall have power to fill such vacancy by appointing a suitable person, or persons, as the case may require, until the next general meeting of the congregation on the day above mentioned, when a regular election shall take place.

SECTION IV. That the said Vestry shall have full power to enact and enforce such By-Laws and ordinances as they may deem proper for the regulation and transaction of the busi-

Pastorate of the Rev. John McCron

ness of said corporation: *Provided*, That the said By-Laws and ordinances shall not be inconsistent with the Constitution or laws of this State or of the United States.

(Signed,)

WM. HOPKINS,

Speaker of the House of Representatives.

W. T. ROGERS,

Speaker of the Senate.

Approved the 11th day of March, 1840.

(Signed,)

DAVID R. PORTER.

SECRETARY'S OFFICE,

HARRISBURG, March 31st, 1840.

Pennsylvania SS.

[Seal]

I hereby certify that the above is a true copy of an Act of the General Assembly of the State of Pennsylvania entitled "An Act to incorporate the English Evangelical Lutheran Church in the City of Pittsburgh," passed the 11th day of March, A. D. 1840, as the same remains filed in the said office.

In testimony whereof, I have hereunto set my hand and seal of said office.

FR. R. SHUNK,

Secretary of the Commonwealth.

The charter was secured more than three years after the organization of the congregation, and the following list of charter members in all probability includes all who were in active connection with the congregation at the beginning of 1840.

George Weyman,
William Richart,
Daniel Groff,
F. A. Heisely,

W. Schuler,
John Runyan,
Samuel Cook,
Andrew W. Berkley,

First English Lutheran Church

William J. Anschutz,	Henry W. Caufman,
Christopher Lenhart,	Mrs. Caufman,
Samuel Fahnestock,	Margaret Ebright,
Jeremiah Ritz,	Daniel Mitchell,
Daniel Smith,	Henriette Mitchell,
Henry C. Marthens,	Mrs. Plitt,
Jacob Hoffman,	Mrs. Nicklin,
Charles Ream,	Margaret Kreiter,
C. W. Leffingwell,	Mrs. Eliza Zug,
Mary Leffingwell,	Elizabeth Streamer,
Catharena Lauman,	Lydia Shrefler,
Eliza Gould,	Mrs. Mary Egolf,
Eliza Jane Heilman,	Mrs. Jane Huber,
Michael Egolf,	Samuel Hubley,
Rebecca Runyan,	Charles P. Geissenhainer,
Catharine Haselbach,	Peter Fahnestock,
John P. Gabel,	George Hubley,
Rachel Ritz,	Jacob Dobler,
Mary Graff,	Henry Brown,
Margaret Ream,	Anna Frances Barclay,
Catharine Heisely,	Robert Jackson,
Elizabeth Runyan,	John R. Hersh,
George Royer,	Mary Graham,
Elizabeth Royer,	Levi H. Phillips,
J. Sheets,	Anthony Wentz,
Eliza Prophester,	Elizabeth Gearing.

Early in this year, 1840, Christopher Lenhart, Peter Fahnestock, and Henry Brown were elected trustees, and the secretary was instructed to notify them to appear at the Court House to be installed. Mr. Lenhart was added to the Building Committee in place of Mr. Anschutz.

March 8, Mr. Weyman reported that the Building Committee had contracted for the building, as fol-

Pastorate of the Rev. John McCron

lows: carpenter work, \$3,900.00; brick work, four dollars per thousand; stone work, two dollars per perch; the whole work to be completed before the fifth day of next September.

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Attention was called to the fact that the West Pennsylvania Synod expected to hold its next meeting in Pittsburgh October 1, and a committee was appointed to confer with the German congregation concerning entertainment.

The Rev. Mr. McCron was furnished with credentials for use on his proposed collecting tour. A bill of J. Mackeral's for excavating the church cellar, amounting to \$166.25, was submitted.

May 19, it was decided to place a cast iron plate in the front gable of the church, with the inscription in raised letters, "First English Evangelical Lutheran Church, 1840." This same plate is to-day housed with other interesting parts of the church furnishings in the basement of the church on Grant Street.

June 18, a letter from Mr. McCron requested the appointment of the Rev. M. Tabler, of Virginia, to collect funds for the Church, a compensation of twenty-five per cent. to be allowed upon the amount collected. The appointment was approved.

The following month the Rev. Mr. Heyer was admitted as an advisory member at a meeting of the Council. Mr. McCron reported that he had visited and received contributions from the following congregations in the East—York, Gettysburg, Oxford, Berlin, Emmettsburg, Woodsbury, Frederick, Jefferson, Winchester, Martinsburg, Shepherdstown, Hagerstown, Chambersburg, Shippensburg, Lewis town, and Williamsburg. The total receipts were

First English Lutheran Church

\$519.05 $\frac{1}{4}$ and the expenses \$71.00. Mr. McCron was given permission to preach on the following Sunday in the Liberty Street Methodist Church, both morning and evening, and a collection was taken at the evening service for the benefit of the Lutheran congregation.

A committee reported that they had made a contract to have Venetian blinds placed in the church for the sum of \$110. Thanks were tendered to Mr. Samuel Holman, of Harrisburg, Pa., for plans for pulpit which he had kindly furnished. It was decided to paint the pulpit and the chancel recess white, and the blinds green. Mr. McCron was requested to make a second visitation of churches "through the neighboring counties" for the purpose of collecting funds.

Early in September Mr. McCron reported funds from his second trip amounting to \$216.53, contributed by the congregations in Blairsville, Somerset, Cumberland, Berlin, and Carlisle.

The church building was completed well within contract time, and we find a record of September 14, showing that the Council met in it for the first time on that date. Mr. Weyman was elected delegate to represent the congregation at the meeting of Synod. The German congregation, consulted in the matter of entertainment, reported that they would "find places for six preachers and fourteen horses."

Mr. Weyman stated that a bond for \$3,000 would become due October 1 and asked Council to adopt measures to meet it. Two days later, the Council resolved itself into a committee "to beg or borrow"

Pastorate of the Rev. John McCron

the necessary funds to pay the bond and to report to a meeting three days later.

The first of October came, but the necessary money had not been secured. It was resolved that Mr. Weyman be requested to give his notes for the last payment on the lot drawn at sixty, ninety, and one hundred and twenty days, or if possible, to extend the time to six months, the councilmen pledging themselves to use every exertion possible with the members of the Synod and to try every other means to raise funds to meet said notes at their maturity.

There were twenty-nine clergymen and thirteen lay delegates present at the meeting of the Synod. This was the first convention of the West Pennsylvania Synod held west of the Alleghanies. Six synods now occupy the territory then covered by that Synod, each of which is far stronger than the original body. Sessions were continued until late Monday night. The Minutes of the convention record that Saturday evening "several important matters and items of unfinished business were now called for by some of the brethren, but as the choir had made arrangements to practice some set pieces, Synod was under the necessity of adjourning." The Synod resolved to "sustain the mission in Pittsburgh under the care of Mr. McCron for another year," also to "sustain to some extent a minister in the German Lutheran Church at Pittsburgh, provided that he be approved of by the committee."

The fruition of hopes deferred, of anxieties and perplexities bravely endured, was happily realized when the congregation was able to occupy its own house of worship, and to solemnly dedicate it to

First English Lutheran Church

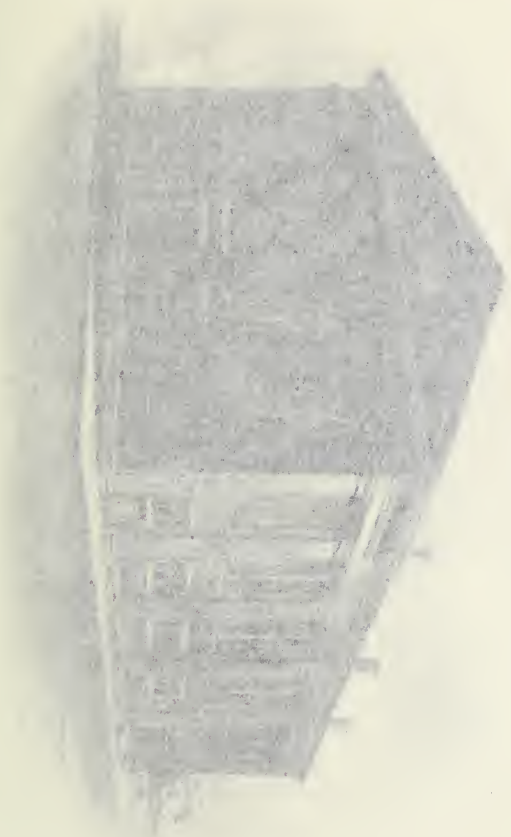
Divine service on the first Sunday of October. The first service, however, had been held in the lecture room on the evening of the Friday preceding, at which the Rev. A. H. Lochman, of York, Pa., preached. The Holy Communion was administered, the members of the Synod participating in this service.

At the dedicatory service on Sunday morning the church was crowded to its capacity. The Rev. Drs. Charles Philip Krauth and S. S. Schmucker, of Gettysburg, Pa., assisted the pastor, Rev. Mr. McCron. In addition to the formal act of dedication, Dr. Schmucker preached a sermon which he afterwards published under the title, "A Portraiture of American Lutheranism." The Mozart Musical Society, having offered their services, occupied the gallery and conducted the music, with instrumental accompaniment.

Fifty years later Dr. Passavant, referring to this event, wrote: "The building consecrated was the first English Lutheran church in any city west of the Alleghanies. It was to bear an important part in the history of this Communion from the Atlantic to the Pacific. It was to become the seat and centre of doctrinal, educational, and merciful influences which will be felt to the end of time."¹

The Sunday School was the first to occupy its new home, having met here September the 13th, 1840. The German congregation, which Father Heyer had organized, and which in later years entered the Missouri Synod and is now located on High Street, had

¹ *The Workman*, July 24, 1890.



THE SEVENTH AVENUE CHURCH
Built in 1840

First English Lutheran Church

Divine service was the first Sunday of October. The first service, however, had been held in the lecture room on the evening of the Friday preceding, at which the Rev. A. H. Lockman, of York, Pa., preached. The Holy Communion was administered, the members of the Synod participating in this service.

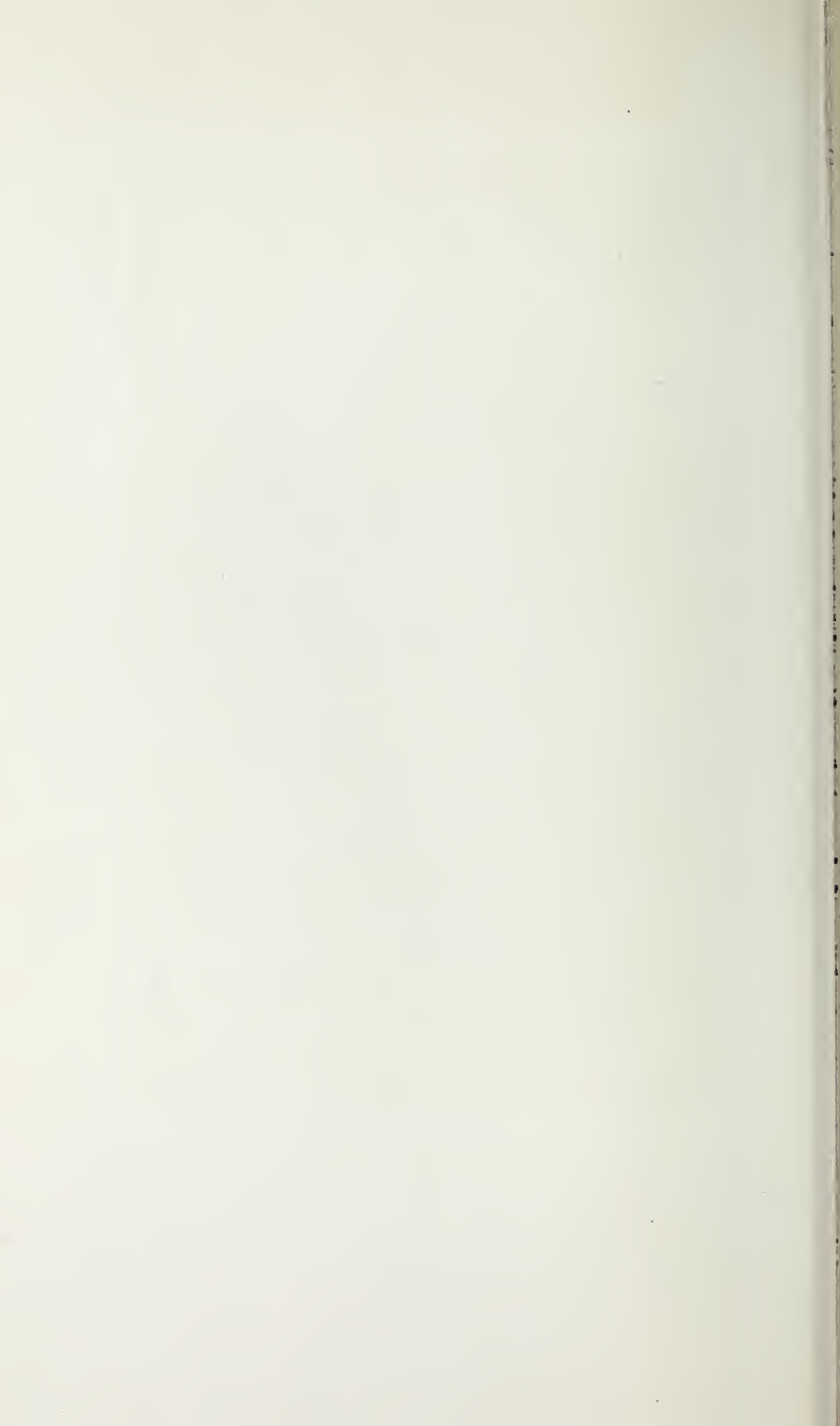
At the dedicatory service on Sunday morning the church was crowded to its capacity. The Rev. Drs. Charles Philip Wirth and S. S. Schmucker, of Gettysburg, Pa., assisted the pastor, Rev. Mr. Meyer. In connection with the formal act of dedication, Dr. Schmucker presented a sermon which he afterwards published under the title, "A Portraiture of American Lutheranism." The Mozart Musical Society, having offered their services, occupied the gallery and enriched the music with instrumental accompaniment.

Fifty years later Dr. Passavant, referring to this event, writes: "The building commenced was the first English Lutheran church in any new west of the Alleghanies. It was to bear an important part in the history of this Communion from the Atlantic to the Pacific. It was to become the seat and centre of doctrinal, educational, and merciful influences which will be felt to the end of time."¹

The Sunday School was the first to occupy its new home, having met here September the 13th, 1840. The German congregation, which Father Meyer had organized, and which ten years later entered the Missouri Synod and is now located on High Street, had

¹ The Workman, July 21, 1895.





Pastorate of the Rev. John McCron

been the first to erect its own church building, which had been dedicated the first Sunday in April of this year. This was built on the northwest corner of Sixth and Grant Streets, and for five months the Sunday School of the First Church had met in the gallery of this church. Indeed the Sunday School had made no less than five removals since the date of its organization, and during this time had maintained its regular sessions. Monthly meetings of the teachers, as well as meetings of the Council and the midweek services of the congregation, had been held at the residences of members.

The School entered the new church with eight teachers and sixty-four scholars. Sept. 14 the Teachers' Association elected Mr. John R. Hersh superintendent. The city was districted and committees were appointed "to collect scholars for the Sunday School." The Church Council was in hearty sympathy with the work of the School and presumably the pastors were too, but there is no record of a pastor's having attended a meeting of the Teachers' Association until 1844, when the Rev. Mr. Smith was present. Succeeding pastors gave close personal attention to the work of the School.

October 12, Mr. McCron was requested to make another visit to Eastern churches to make collections. A committee was appointed to prepare deeds to be given to purchasers of pews. The price for the rent of pews was fixed at from six to fifteen per cent. of their assessed valuation, and the rent for the current year was fixed at eight per cent. for pews already sold, and fourteen per cent. for rented pews. It was further decided that payments on pews sold be as

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follows: one-fourth in hand, one-fourth in five months, one-fourth in fourteen months, and the balance in twenty-three months; and those sold in the interim in this proportion. It was resolved "that Pews 67 and 69 be presented to Mr. George Weyman, and that a regular deed be made to him, his heirs and assigns forever, as a small token of gratitude for what he has done for the congregation."

At the meeting next month, Mr. Weyman personally thanked the Church Council for its offer of the two pews, but declined to accept them and asked that the resolution conveying them be repealed, which request the Council granted.

The Odean Singing Society was notified that they could no longer be allowed the use of the school-room, and it was decided that this room should be used only by the Sunday School and for other religious meetings of the congregation. The Mozart Society, however, was later given permission to meet here for rehearsals.

In December the pastor reported, as the result of his "last trip over the mountains," collections amounting to \$464.00. The expenses incurred were \$70.49.

The election for Church Officers was fixed for the first Monday in January at 2 P.M., and three persons were appointed to serve as tellers. In conducting elections the tellers had a list of the candidates and the voters marked a stroke opposite the names of their choice. When the voters ceased to appear the polls were closed. The pastor announced that the Communion would be administered January 10. A motion prevailed that a protracted meeting be held

Pastorate of the Rev. John McCron

at that period. At this time services preparatory to the Communion were held on the Saturday afternoon preceding in the lecture-room, when a sermon was preached and the formula of confession and absolution was read by the pastor. At the conclusion of the service, the secretary took his place at a table in front of the pulpit and recorded the names of those who announced to him their intention to commune.

February 8, 1841, Mr. C. S. Passavant reported that he had examined the accounts for 1840 and found them to be correct, with balances due as follows:

To George Weyman.....	\$9,645 51
To H. W. Cauffman.....	516 57
To Jeremiah Ritz.....	432 94
	<hr/>
	\$10,595 02

A Sinking Fund Society was formed for the liquidation of the Church debt by gathering monthly contributions. Mr. McCron's salary was advanced from three hundred dollars to seven hundred dollars per annum.

The interests of the Sunday School were kept in mind and the Council appointed a committee of three to visit it occasionally. The first effort for missions was made March 7, 1841, when Mr. McCron addressed the School on the subject. The mission collection reported April 4 amounted to two dollars. The next year \$15.65 were contributed for this cause.

July 12, it was resolved that any pewholder being six months in arrears for pew rent should forfeit the use of his pew, after thirty days notice had been given. Beginning with the following January, the rent for pews was reduced, as follows: Those sold,

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from eight to six per cent., and those rented, from fourteen to ten per cent., of their assessed valuation. A collector of pew rents was authorized at a compensation of five per cent. It was decided to discontinue the afternoon meetings and to hold them "in the evening at candle light."

In January, 1842, the sale of the following pews was reported:

To Samuel Murray.....	\$112 50	
To Samuel Hubley.....	135 00	
To Mrs. Rahm.....	120 00	
To P. Shoenberger.....	110 00	\$477 50
Pew rents	\$774 90	
Collections on above.....	503 44	

March 14, a report was made of cash received during the year, as follows:

For rent and sale of pews.....	\$601 98
Subscriptions and donations.....	524 03
Weekly collections	253 73
Rent for room in basement.....	60 00
	<hr/>
	\$1,439 74

Mr. Weyman submitted a notice from Robert McConnell, stating that judgment had been procured in favor of Sharpless & Company which must be satisfied on or before the 20th inst. or the church would be offered for sale by the Sheriff on April 25.

March 26, the pastor tendered his resignation. It was laid on the table for future action. At a subsequent meeting Mr. Peter Graff was elected a member of Council. Upon Mr. Weyman's motion a Committee on Finance was appointed to take charge of the finan-

Pastorate of the Rev. John McCron

cial affairs of the congregation, Messrs. Weyman, Ritz, and Graff being appointed. The Juvenile Total Abstinence Society of the Sunday School was permitted the use of the schoolroom once a week "so long as they conducted themselves in an orderly and quiet manner."

For more than a year the Sunday School Teachers' Association had held no meeting. An earnest effort was made to reorganize this work, and May 31, 1842, Mr. John R. Hersch was elected superintendent and Wm. Gillespie, secretary and treasurer. An article in the Constitution was changed to read:

"No person shall be elected President of this Society unless he be a member of good standing in this Church, a zealous advocate of Sabbath Schools, a determined enemy of Sabbath breaking, and willing at all times to open or close the sessions of the School, our society business meetings, and our society social prayer-meetings by prayer."

The situation was gloomy indeed and the faithful members must have been sorely discouraged. The Parish Bulletin, of Oct. 14, 1894, records the following action of the Council when it elected Mr. F. A. Heisely delegate to the Synod in the fall of 1842.

"*Resolved*, that our delegate to the West Pennsylvania Synod be instructed to confer with that body on the subject of the missionary station at Pittsburgh, and enter into any arrangement which the expression of the Synod may warrant."

Also the following from the minutes of the Alleghany Synod (which was organized this year and to which the delegate was evidently sent finally), dated Hollidaysburg, Pa., Sept. 9, 1842:

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“ Mr. F. A. Heisely made a plea in behalf of Pittsburgh, stating that unless aid be rendered the congregation they could not retain the services of their pastor. Whereupon pledges to the amount of \$100 were given by members of the Synod.”

Dr. Geissinger comments upon this as follows: “The First Church was also once a child that needed to be ministered to, even as she has now for many years in her maturity generously ministered to others. . . . How little, comparatively, we know of the difficulties and trials of our fathers in their faithful and noble efforts to maintain and promote the Faith.”

Mr. McCron had continued to serve the congregation, but on November 9, 1842, he requested a settlement of his account, having accepted a call from New Lancaster, Ohio. At a subsequent meeting, the following was unanimously adopted:

“ We, the undersigned, members of the Vestry of the First English Evangelical Lutheran Church, in Pittsburgh, Pa., take great pleasure in certifying that our beloved pastor, Rev. John McCron, has ever sustained whilst among us an unsullied and unimpeached moral character. His principles and doctrines, so far as we can judge, have been strictly evangelical, and in our opinion he is fully qualified to discharge the duties of his high vocation. We cannot, however, help our deep sorrow that we have to separate, and in doing so our sincere and fervent prayer is that the Great Head of the Church will abundantly reward him for his labors of love in our midst.”

Mr. McCron began his ministry in Pittsburgh. Tall and well-proportioned, with a dignified carriage, a pleasant countenance with large, expressive eyes, and

Pastorate of the Rev. John McCron

engaging social gifts, he made a favorable impression at once. Possessing a sonorous voice, a fluent delivery and a style animated and at times even excessively florid, he was popular as a preacher and the evening services attracted large audiences. He was especially admired and befriended by the Methodists for whom he repeatedly preached and who were very kind to the feeble Lutheran congregation. Leaving Pittsburgh he served congregations in Lancaster, O., Pikeland, Still Valley, and Norristown, Pa., Rhinebeck, N. Y., Middletown, Md., and for twelve years was located in Baltimore, Md., as the pastor, first of the Monument St. Church and then of the West Lexington St. Lutheran Church. He was for several years Principal of the Hagerstown Female Seminary. Roanoke College conferred the degree of Doctor of Divinity upon him in 1857. After brief pastorates in Bloomsburg, Pottsville, and Philadelphia he died in the latter city, April 26, 1881, in the seventy-fourth year of his age. He is spoken of by those who knew him in his maturity as "unrivalled for readiness, fluency, and glowing oratory."

During his pastorate in Pittsburgh a condition of unwonted excitement pervaded the country. The presidential campaign of 1840 was unrivalled in intensity and in the mode of conducting the campaign. Within a few days following the dedication of the church, an immense Whig convention was held in Pittsburgh. This brought thousands from remote distances, undoubtedly the largest gathering in proportion to the size of the city ever held here. A number of the members of the Synod remained after adjournment to witness the demonstration. The

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death of President Harrison one month after his inauguration was a great shock to the country. A day of national humiliation and prayer was observed and the churches of the city were crowded with devout congregations, the First Church for the first time being draped in mourning.

Besides the political ferment, there were various developments of fanaticism. A temperance Society, originating in Baltimore and called the Washingtonians, held meetings nightly in the churches for many weeks with unabated crowds in attendance. Addresses were made by reformed drunkards who detailed in a shocking manner their degraded exploits and applauded the Society's work in their reformation, and urged all present to sign the pledge which was in charge of officers of the meeting. So widespread was the excitement that the volunteer fire engine companies, which then constituted that department, paraded the streets at night, carrying torches and singing popular temperance songs.


Another extravagant development was the prediction of the impending destruction of the world, which was set forth with terrifying energy from stands on the butcher blocks in the Market House and from elevated positions at prominent street corners. A distinct sect, calling themselves Millerites, actually prepared ascension robes in which to be caught up in the air at the second coming of Christ.

This fanatical spirit manifested itself, often with painful extravagances, in the churches of various denominations in what was popularly called "new measures," the influence of which was traceable for many years.

CHAPTER V

Pastorate of the Rev. William H. Smith

1843-1844

N unsuccessful effort was made to secure the Rev. Samuel Sprecher, of Martinsburg, Va., as the successor of Mr. McCron. Arrangements were made to supply the pulpit during the vacancy "at any salary not exceeding five dollars for each sermon."

An invitation was extended to the General Synod to hold its next session, in 1845, in Pittsburgh.

The Finance Committee reported that the total indebtedness of the congregation to Mr. Weyman amounted to \$13,504.30. Messrs. Graff and Yeager were requested to solicit aid from Harrisburg and Philadelphia churches in the liquidation of the Church debt, while absent on a proposed business trip to the East.

Early in April, 1843, it was announced that the Rev. William H. Smith, of Charleston, South Carolina, had been secured as pastor at a salary of \$600.00, and that he was expected to arrive in a few days.

Mr. Smith was strikingly in contrast with his predecessor in every respect. Slight of build, with a quiet and pleasing address, he lacked the oratorical abilities of Mr. McCron, but in practical efficiency he was his superior. Not depending exclusively upon

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his efforts as a preacher, he labored zealously as a pastor to promote the interests of the congregation. In his brief pastorate he added a number to the membership, Messrs. W. C. and Thomas H. Lane being included in his confirmation class. He secured various improvements in the church building. The most welcome was the introduction of gas for illumination, though when this was done an immense chandelier, constructed of iron tubing, was suspended from the centre of the church. This was really a deformity, unattractive in appearance and a failure in the diffusion of light, while it obstructed the view of the preacher from a considerable number of pews in the rear.

To aid in securing funds to meet these expenditures it was proposed to hold a fair, and in order to attract public attention, the pastor, by a resolution of Council, was authorized to visit Washington, D. C., in an endeavor to obtain permission from the Custis family to bring General Washington's tent, which they owned and greatly prized, to Pittsburgh for exhibition. Mr. Smith, being a native of Georgetown, D. C., was personally acquainted with the Custis family, and obtained their consent, though never before or since did they permit the tent to go beyond their protection. The tent, on its arrival in the city, was escorted to its destination by the Duquesne Greys. The fair was held July 4, in a storeroom on Wood Street, a few doors from Diamond Street. The tent was set up on the second floor and was carefully guarded day and night. The Council, in returning it, passed grateful acknowledgments to the Hon. G. W. P. Custis and invited him to visit the city.

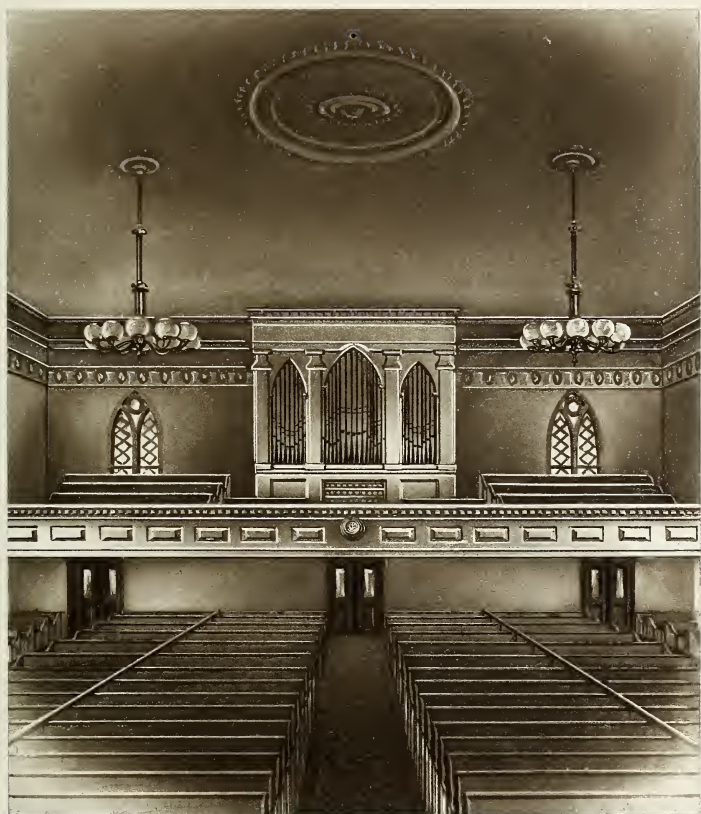


INTERIOR OF THE SEVENTH AVENUE CHURCH

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Pastorate of the Rev. William H. Smith

In the interests of the same effort to secure funds, there is also a record of October 9 that Mr. Weyman reported the proceeds of Col. Lehmanowsky's lectures \$110.00, and that \$55.00 were appropriated to the Church.

January 9, 1844, Mr. Thomas H. Lane was elected librarian of the Sunday School. March 4 of this year, the Council accepted a bill from Mr. Weyman for \$810.25 interest on Church debt for one year, and ordered it paid "as soon as the money could be secured."

At the same meeting, the pastor, having been in Pittsburgh less than a year, tendered his resignation, occasioned by the condition of his health and the advice of his physicians that the atmosphere was unfavorable to his recovery. His letter closes with the prayer that "the Great Shepherd and Bishop of Souls may continue to water your Zion with copious effusions of His rich and saving grace and that Christ may hold in His right hand the candlestick which now burns with its healthful and cheering glow in the midst of your devoted and faithful flock." He warmly recommended the Rev. William A. Passavant of Baltimore as his successor, and submitted a letter he had written him urging him to come. The Council authorized a committee to extend a call to Mr. Passavant, at a salary of five hundred dollars.

March 25, an extended communication was received through Mr. Smith from Mr. Passavant, explaining his position in Baltimore and declining the call. April 22, Mr. Passavant was present at a special meeting of the Council and was introduced by Mr. Weyman. He stated that if the call from this congre-

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gation should be repeated, he would be willing to accept. It was unanimously agreed to extend the call again to Mr. Passavant.

The resignation of Mr. Smith was formally accepted May 14 by the following unanimous resolution:

“ With deepest regret, we hereby accept the resignation of our beloved Pastor, the Rev. W. H. Smith. We can with pleasure bear testimony to his uprightness and Christian deportment and to his kindness and love to his charge which has endeared him to the congregation. In parting with him, we cannot refrain from expressing our sincere regard and love for his zeal and devotion to the interests of the Church which fully marked his short sojourn in our midst. Our prayer is that the Father of all Mercies may restore him to his wonted health and afford him a field of usefulness which has so satisfactorily characterized him here.”

Mr. Smith, who was born in Georgetown, D. C., in 1816, had, before coming to Pittsburgh, served as assistant to the Rev. Dr. Bachman of Charleston, S. C., and had married a lady of that city. He also served congregations in Barren Hill, Pa., St. Louis, Mo., and Baltimore, Md. He was much interested in scientific studies, especially chemistry and electricity, and developed a number of inventions. He is also said to have received the degree of M.D. He visited London, England, in the interest of his inventions, and died there.¹

¹ Pennsylvania College Book, p. 198.

CHAPTER VI

Pastorate of the Rev. William A. Passavant, D.D.

1844-1855



THE entrance of the Rev. W. A. Passavant as pastor of the congregation was not only an epoch in its history, but from it followed far-reaching influences in the development of Lutheranism throughout West-

ern Pennsylvania, and other influences which ultimately extended beyond human calculation.

For extended notice of his relations to the congregation and to general Church operations we must refer to the complete biography by the Rev. Dr. Gerberding, "Life and Letters of W. A. Passavant, D.D."

His family was among the early settlers of Western Pennsylvania, and while the home was in Zelienople, the family had many acquaintances among prominent people of Pittsburgh, and thus especial attention was attracted to the young and comparatively unknown congregation, by the arrival of its new pastor.

Youthful, handsome, and gracious in manner, his popularity was immediate and general. He put new courage and life into the disheartened and debt-burdened flock. His sympathies and activities soon ex-

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tended beyond the bounds of his immediate parish. Regular services were held in the jail, and the poor, the sick, and the neglected were sought and relieved.

This was a period of great unrest and of great looseness of doctrine and practice in the Lutheran Church in this country. With practically no Lutheran literature of an historical or confessional character in the English language, and with a radical professor in the Seminary at Gettysburg and equally radical editors of the Church papers, it is not strange that many of the English pastors were swept off their feet by the widespread fanatical movements in the country and the "new measure" practices of the denominations about them.

During his pastorate in Baltimore, Mr. Passavant had been a "new measure" man, and this spirit characterized the early part of his ministry in Pittsburgh. Popular with all classes and all denominations, his pulpit ability drew large congregations, many of the students of the Presbyterian Theological Seminary attending the services quite regularly. His "unionistic" tendencies reached their culmination in a series of protracted meetings held jointly with the pastor of the Cumberland Presbyterian Church, with which denomination he also seriously advocated, in the columns of the *Lutheran Observer*, an organic union.

His activity was incessant, and his missionary spirit and farsightedness led him to secure lots and to organize Sunday Schools and mission congregations in various suburbs and the surrounding country. While many of these enterprises date from a period later than his connection with the First



THE REV. WILLIAM ALFRED PASSAVANT, D.D.





Pastorate of the Rev. William A. Passavant

Church, yet during his pastorate of eleven years work was thus begun at Grace Church, Birmingham, where the Revs. W. R. Roedel and Henry Reck were the first pastors; Trinity Church, Allegheny; and Mt. Calvary, McKees Rocks, where a frame church was dedicated free of debt in the fall of 1853. A lot was also bought on Juniata St., Allegheny, and a chapel built (1850) where Emanuel Church was later organized, but the chapel was destroyed by a hurricane when under roof, and this enterprise was for the time abandoned. Sunday Schools were also organized in Bayardstown and Lawrenceville, but were later discontinued. Pledges to the amount of nearly \$300 were also given by members of the First Church towards the support of a missionary for Bayardstown and East Liberty, and in 1850 the Pittsburgh Synod placed the "Bayardstown and East Liberty Mission" on its roll of missions. The Rev. J. K. Plitt served it for a brief time. Twelve hundred dollars were subscribed by members of the First Church toward the erection of a chapel in Bayardstown, but the field was abandoned in 1852.

June 10, 1844, on motion of the pastor, the Council decided that the Lord's Supper should be administered on the last Sunday of every other month, thus providing for six communions a year.

For several years the Sunday School celebrated the Fourth of July by an outing. On this day in this year (1844) Mr. Passavant addressed the school "in a beautiful grove on the banks of the Allegheny," making an earnest appeal for the mission cause. At the close of the year the missionary boxes returned sixty dollars. For some years the mission offerings were

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sent to Father Heyer in India, and later were devoted to Home Missions.

August 6, the Teachers' Association resolved to begin a new School in the Fifth Ward to be known as "The English Lutheran Sunday School, No. 2." The Rev. Mr. Schweigert, then a Bible colporteur, collected scholars. The first session was held Sept. 1, 1844, with 43 scholars. By January there were 132 enrolled. The School met for some time in a school-house. About this same time Sunday School work was begun in Allegheny, also, but was soon discontinued, to be resumed successfully later. A School was also begun this fall in Birmingham in the house of Mrs. Millinger.

November 11, a committee was appointed "to confer with Brother Fownes, or some other person, on the subject of leading the singing in the church and instructing the choir." \$25.00 per annum was the price fixed for the service.

January 13, 1845, there is a record that "the regular business of Council was postponed on account of the protracted meeting."

As early as 1831 ten pastors of Western Pennsylvania had met in Greensburg, Pa., and had discussed the advisability of organizing a new Synod. The need of closer association among the ministers and of better provision for the scattered people was felt by all, and a resolution looking toward organization was unanimously adopted. But the older Synods, especially Ohio, disapproved of the project and it was dropped.¹

¹ Burgess, "The General Synod in Western Pennsylvania", p. 49, *et seq.*

Pastorate of the Rev. William A. Passavant

Mr. Passavant was the successful organizer of the Pittsburgh Synod. In September, 1844, he had preached at the consecration of a modest brick church in Zelienople, which was but the second English Lutheran Church in all the territory now covered by the Pittsburgh Synod. He here proposed to the Rev. Gottlieb Bassler, who later became the first president of the General Council, the formation of a local Synod, and maintained an unceasing agitation on the subject which finally resulted in a meeting of eight ministers and six lay delegates in the First Church, Pittsburgh, January 15, 1845. The local congregation appointed Mr. George Weyman as its delegate and arranged for the entertainment of the visitors.

The organization was effected with the following officers: President, the Rev. Michael J. Steck of Greensburg; Secretary, the Rev. Gottlieb Bassler of Zelienople. President Steck represented seven congregations, and Mr. Bassler, five. In addition to Mr. Passavant, the other pastors present on this memorable occasion were, the Revs. George F. Ehrenfeldt, of Clarion, two congregations; Abram Weils, of Ginger Hill, two congregations; Elihu Rathbun, of Mercer, three congregations; Samuel D. Witt, of Shippenville, two congregations; and David Earhart, of Leechburg, four congregations. The six lay delegates were Messrs. Jacob S. Steck, Greensburg; George Weyman, Pittsburgh; C. S. Passavant, Zelienople; James Griffin, Mercer; Frederick Carsten, Scenery Hill; and Joseph Shoop, Freeport.

First English Lutheran Church

The vitality and missionary energy which characterized this movement is manifest in the fact that in the first ten years of the Synod's history no less than sixty new churches were built. During much of this time, in addition to all his other labors, young Mr. Passavant was the Missionary President of the Synod.

February 22, 1845, at a special meeting of Council, thirty-six new members were received, among them Mr. Asa H. Waters, afterwards ordained to the ministry and long closely associated with Dr. Passavant in his charitable work.

April 1, the treasurer's report for the year showed the income to have been \$1205.29, with expenses of \$1145.35.

Two calamities of unusual severity befell Pittsburgh during Mr. Passavant's pastorate. One was the conflagration of 1845 and the other the virulent outbreak of cholera in 1854.

April 10, 1845, a large part of the business section of the city was destroyed by a fire which began at Ferry and Second Streets, and, widening from its place of origin, swept the warehouses on Water Street, the Monongahela Bridge, and along Wood Street to Diamond Alley and on Smithfield Street to the building of Mr. Weyman, which then stood at the corner of Diamond Alley. It required the most strenuous efforts to save the latter, and the final achievement was recognized as a special Providence, as Mr. Weyman had but recently rebuilt after a fire that had destroyed his property, and had his new premises gone it would have been a loss almost irremediable for him and for the congregation. One-

Pastorate of the Rev. William A. Passavant

third of the entire city was left a smoking ruin. Eleven hundred houses, stores, and warehouses were burned in a district covering more than twenty squares. Two thousand families were made homeless. The State Legislature appropriated \$50,000 for relief at once and remitted taxes. Further contributions amounting to \$200,000 were received from eighteen States of the Union.

Many of the members of the congregation lost their homes and their stores, and some were forced into bankruptcy. All this was a sore trial to the congregation burdened with debt. Mr. Passavant labored indefatigably to relieve the distress of his people and of the community, and even postponed for several weeks his marriage to Miss Eliza Walter of Baltimore, which had been appointed for the first of May.

April 26, the treasurer was instructed to have the church building insured in an Eastern company. Mr. Weyman stated that the interest on the Church debt for two years ending on the first day of January last, amounting to \$1,640.00, was still due him. He proposed to give the interest to the Church if the Council would give him a note for \$1,000 to be paid when the debt was reduced to \$5,000. The proposal was promptly accepted and a note ordered to be drawn in his favor.

The Sunday School celebrated the Fourth of July by an excursion. Mr. Graff "offered the use of his canal-boats for the occasion." Schools No. 2 and 3 (the latter located on Fourth Street), and the Allegheny School were invited to accompany the parent School. School No. 3 did not accept the invitation

First English Lutheran Church

because the parents were "apprehensive of accidents."

During the summer the pastor's salary was advanced to eight hundred dollars per annum.

November 10 a committee reported the net proceeds resulting from a lecture and concert, the lecture by the pastor, to have been \$103.54. One hundred dollars were applied to the interest on the Church debt. The music had been in charge of Mr. Fownes and the Committee reported that in recognition of his services they had "presented to his son a bass viol."

December 9, the Council considered the necessity of securing \$300.00 before January 1 and resolved to hold a concert to assist in raising the amount. At this meeting the Council unanimously resolved to "assemble earlier and spend a short time in prayer," a custom which seems to have continued for many years. One of the lay members always opened the meeting with prayer and the pastor offered the closing prayer.

Even this early in the congregation's history we find a record of January 13, 1846, that a committee was appointed to ascertain how many copies of a history of the Church could be disposed of, if prepared and printed in pamphlet form, and later it was resolved to print one thousand copies.

Breaking down under the strain of labors, most of them self-imposed, Mr. Passavant sailed for Europe in the summer of this year. He was appointed by the Pittsburgh Synod its delegate to the World Convention of the Evangelical Alliance, which met in London in August. This trip, with its opportunities for meeting representative Christian men in

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Europe, and for the close inspection of great religious and philanthropic enterprises in England and Germany, brought most important influences to bear upon his future. Much of this is reflected in a lengthy letter which he addressed to the congregation in Pittsburgh, writing from London, October 18, 1846. Upon his return, he was joyfully received by the congregation, and the Sunday School greeted him from the gallery of the church by singing a hymn composed for that occasion by William T. Gillespie.

During his absence, the Rev. Eliot E. Swift, who had just completed his studies in the Western Theological Seminary, and who was a son of the Rev. Dr. Swift, who then and for many years served the leading Presbyterian Church in Allegheny with conspicuous ability, preached regularly and very acceptably at the morning service.

Mr. Passavant threw himself into the work in the congregation, the missions, and the Synod with renewed vigor. He had quite lost his enthusiasm for "new measures," however, and sought to introduce more conservative methods. But he could not escape the harvest of his own sowing, and he found distrust of his new positions among many of his former colleagues in the ministry and strenuous opposition to the simplest liturgy and other conservative innovations in his own congregation.

While abroad Mr. Passavant had collected some moneys for a Church cemetery, and in April, 1847, he reported to the Council that he had received a letter from a lady in Switzerland enclosing a draft for two hundred francs for this purpose. It was resolved that the Church subscribe for thirteen lots, a plot

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30 x 65 feet, in Allegheny Cemetery. May 10, Mr. Passavant reported having collected \$175.10 altogether for this purpose.

September 6, we find the resolution that "the young men who have offered to procure a leader of choir to lead the singing of the congregation be authorized to do so, with permission to choose their own leader, and that the Council appropriate the sum of fifty dollars per annum to be paid quarterly as a compensation for their services."

The pastor's salary was increased one hundred dollars at the end of this year.

But little is recorded in the congregational records of 1848 and the following year, though a valuable historical sketch of the Sunday School, prepared by Mr. W. C. Lane, the secretary, is recorded in the minute book of the Association under date of March 7, 1848. Mr. Passavant, however, was busily engaged in work which soon developed into enterprises of the most important and far-reaching character.

Dissatisfaction with the theology and the spirit of the *Lutheran Observer* was general at this time among the more conservative of the Lutheran clergy. This fact, coupled with an unflagging missionary zeal, led Mr. Passavant to begin his first journalistic venture in *The Missionary*, which first appeared in January, 1848, as a small four-leaved monthly. For some time the papers were delivered at the pastor's residence, then on Hand Street (now Ninth Street), close to the bank of the river. In the early years of this enterprise, a few young men of the congregation assisted in preparing the packages for mailing and

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usually about midnight carried the bundles to the post office.

Devoted to the interests of Inner, Home, and Foreign Missions, the paper, which soon grew into a large family weekly, opened a new era in the Church's thought and activity. Mr. Passavant early manifested those qualities which in their maturity stamped him one of the great religious editors. Through the columns of *The Missionary*, and later of *The Workman*, he not only stimulated local missionary and philanthropic activity within the bounds of the Pittsburgh Synod, but he awakened the entire Church to the opportunities and responsibilities of the great Lutheran Diaspora in the West. The cause of the Germans and the Scandinavians was unceasingly advocated and the foundations were laid by his efforts for uncounted enterprises which have since developed into vigorous congregations and Synods, Colleges and Seminaries, Hospitals, Homes, and religious and philanthropic institutions of every description.

At this time there was no Protestant Hospital in the United States. The Mercy Hospital had just been established in Pittsburgh by the Roman Catholics (1847). Mr. Passavant's desire to found such a work and to introduce into this country the Protestant Deaconess movement, which he had studied so enthusiastically at Kaiserswerth and elsewhere in Germany, found its first expression in the renting of a building in Allegheny in the spring of 1848, but it was found impossible to begin the work until January of the following year. The first patients were two discharged soldiers from the Mexican War, whom, in

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the absence of nurses or doctors as yet, Mr. Passavant cared for with his own hands, assisted by his friend, the Rev. Asa H. Waters, then a student.

Pastor Theodore Fliedner of Kaiserswerth arrived in July with four deaconesses to inaugurate the work, and the first Protestant Hospital and the first Protestant Deaconess work in America were launched in faith and hope by the service of consecration Sunday afternoon, July 17, 1849. Later the Deaconess work was fully organized and the Institution of Protestant Deaconesses of the County of Allegheny, Pa., legally incorporated.

Passing now to the immediate history of the First Church itself, we find the only record of interest in this year to be a brief but clear indication of the growing unrest in the congregation, and in the Church at large, on all subjects touching, however remotely, questions of liturgical reform. September 17, the Council voted on the question of placing a railing in front of the pulpit, and consent was refused.

At the beginning of 1850 the Church Council consisted of the following: Elders, George Weyman, Henry Graff, and Edward Rahm; Deacons, John Brown, George Hubley, C. Geissenhainer, J. Dull, James Shane, and John R. Hersch; Trustees: G. P. Hawk, Andrew Getty, and Thomas H. Lane.

Mr. Lane, who entered the Council in this year, was soon after elected secretary and his name very early appears as the delegate to Conference and Synod.

The Council requested Mr. Passavant to publish an historical sketch contained in his sermon preached

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on the tenth anniversary of the consecration of the Church, and it afterward appeared in *The Missionary*.

Early in the year 1851 the Council adopted the suggestion of Mr. Passavant in the following resolution :

“ That in view of the door of usefulness which Providence seems to have opened for the erection of a Church in the Ninth Ward, the Council of this congregation invite the co-operation of their brethren and of the Christian public to aid in erecting a mission chapel in that part of the city.”

A committee consisting of Messrs. Graff, Rahm, Yeager, and Brown was appointed to seek a suitable lot and to solicit subscriptions.

The propriety of engaging in a protracted meeting following the services of the next administration of the Lord's Supper was discussed and the proposition was approved!

In April of this year, the Reformed Presbyterian congregation was given permission to hold services in the First Church on Sunday afternoons while its building was being repaired.

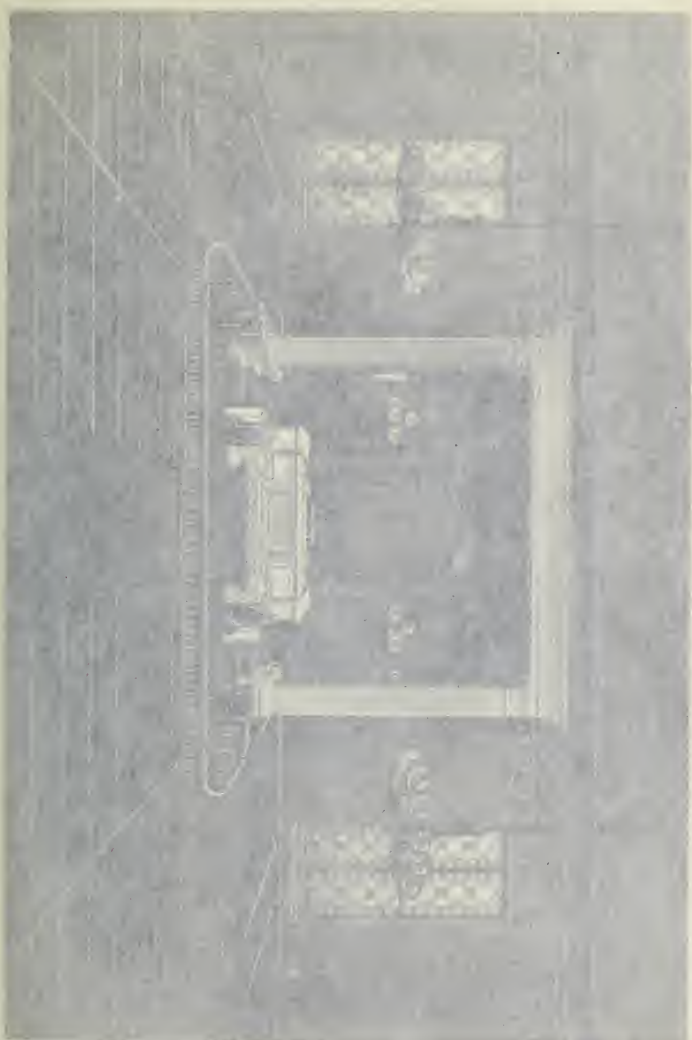
The propriety of building a house for the sexton on the lot in the rear of the church was suggested by Mr. Weyman, and Messrs. Weyman, Graff, and Hubley were appointed to consider the matter. They later reported that the cost would be \$675.00 The house was built and the rent was fixed at seventy-five dollars a year.

Mr. Passavant early realized the need for a Home for Orphans. His immediate inspiration for this may have been found in the Jewish Orphan Asylum in London, within whose doors he found shelter from a driving storm. The growing work of his Infirmary

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soon demanded this sister charity. There is a record of the proposal of such an enterprise as early as September, 1851, and in April, 1852, the institution was organized in the city and in May, 1854, was removed to Zelienople, as an Orphans' Home and Farm School. Infinite labor was expended in securing grounds and buildings and in supporting this work. The Orphans' Home at Germantown, Philadelphia, was, in a sense, an outgrowth of this work at Zelienople, and Sister Louisa Marthens, the first deaconess consecrated in America, went from Pittsburgh with four orphan children to Germantown in March, 1859, to organize the new enterprise in the East.

The year 1854 was marked by the second great calamity which befell the city during Mr. Passavant's pastorate, the outbreak of cholera, Thursday, September 14. Forty-six deaths were reported in the papers Friday morning, and in two weeks nearly a thousand sufferers died. The Infirmary was taxed to its utmost capacity, caring for sixty cholera patients in addition to thirty or more other patients in the house at the time. The sisters were well-nigh overcome by their exertions, and one of the physicians, Dr. J. H. Nelson, was stricken and died during the first week. The number of deaths and the rapidity with which its victims perished paralyzed business and engrossed the attention of the whole population. A member of the Church Council, Mr. John Brown, was prostrated with the disease and so desperate was his condition that on two succeeding mornings his name appeared in the papers in the long list of the dead. Members of the congregation assisted Mr.

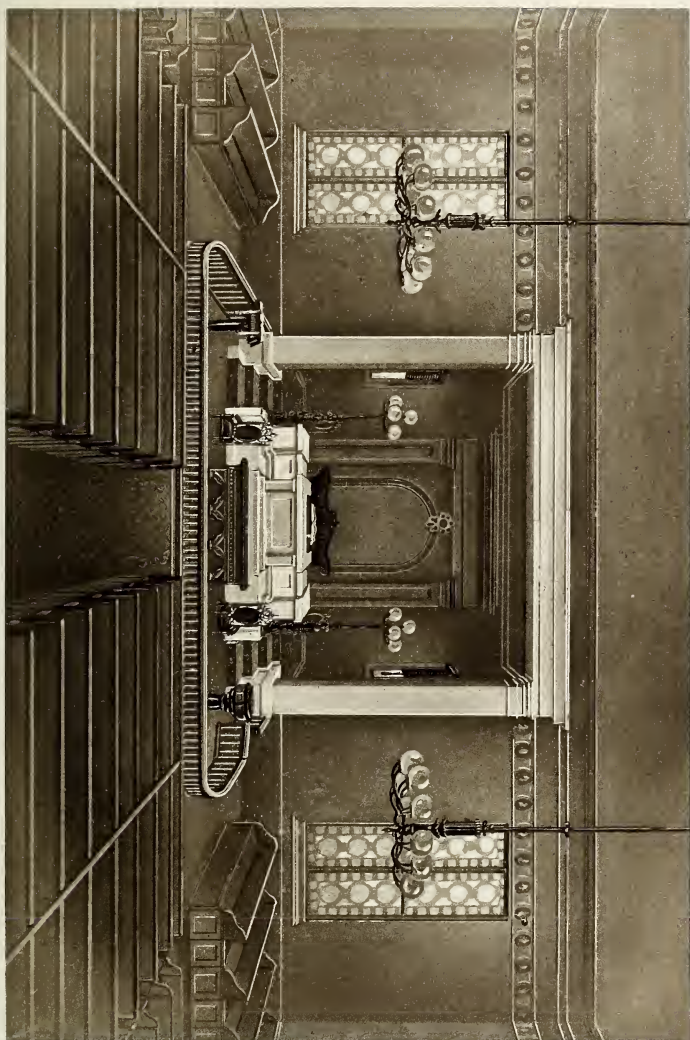


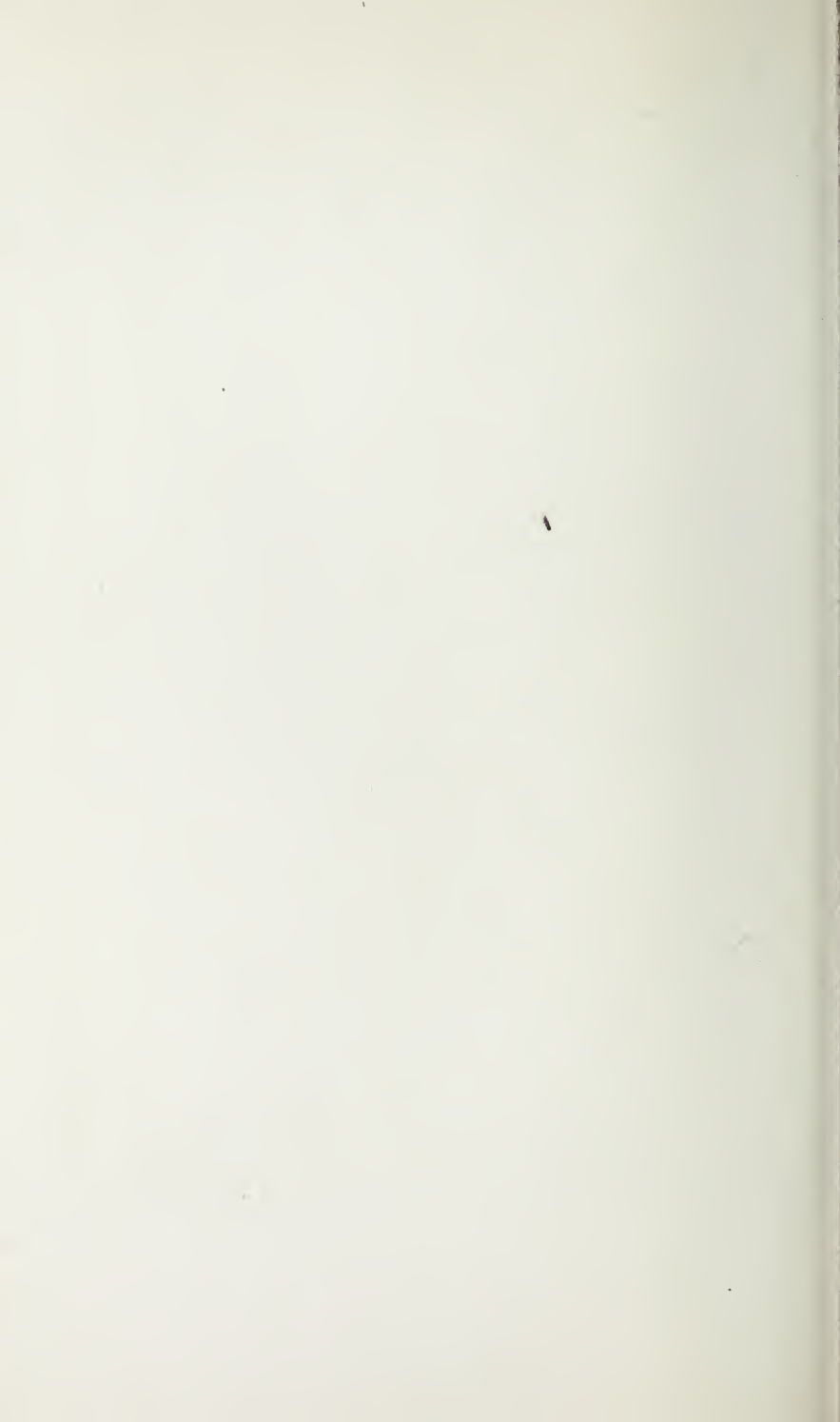
CHANCEL OF THE SEVENTH AVENUE CHURCH

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Brown's family night after night, taking their places until his recovery was assured.

Mention should also be made of the fact that Mr. Passavant was largely instrumental in founding academies in Zelienople, Leechburg, and Greensburg. He interested young men in the work of the ministry, and in many instances secured assistance for them in their preparation for it. A vast correspondence was added to his other cares, and his home was constantly visited by English, German, Swedish, and Norwegian clergymen and by many others active in religious and philanthropic work.

In all his various missionary and philanthropic enterprises Mr. Passavant from the beginning had the support of his congregation. His young people were trained to be active workers in the missions and their elders interested themselves in the Infirmary and the Home. The church building itself, on Seventh Street, during his pastorate of eleven years, was the scene of many memorable events. In addition to the organization of the Pittsburgh Synod in 1845, already referred to, the first collection was taken in it for the first Protestant hospital in the United States. In 1850 the first American deaconess was solemnly set apart for the ministry of mercy within its walls, Catherine Louisa Marthens, who had been catechized and confirmed by Mr. Passavant. Here the Pittsburgh orphans and the deaconesses worshipped. The first missionary to Texas, through whom the Texas Synod was afterwards organized, was commissioned in this church. The same is true of the first missionary to Canada, out of whose initial labors the Canada Synod grew. The German congre-

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gation, of which Rev. Wm. Berkemeier became pastor, was organized in the lecture room of this church. Here also the first subscriptions were gathered for the erection of the first Swedish churches of the West.²

It was inevitable, however, that burdened by all these enterprises, missionary, educational, editorial, philanthropic—any one of which could well have employed an active man's entire time, and many of which, involving the support of hundreds of people, were sustained only by the most laborious and untiring efforts—it was inevitable that the work of the congregation should suffer and that the pastor should receive widespread criticism from his members. Though defending his conduct in an eloquent sermon preached in June, 1854, on the occasion of his tenth anniversary, Mr. Passavant had long been keenly appreciative of the truth of much of the criticism, and had realized that his outside interests rendered serious congregational work, pastoral visitation, and proper preparation for the pulpit, impossible.

Consequently, January 8, 1855, he offered his resignation. It was received, and Messrs. Hubley and Lane were appointed to prepare an address to the retiring pastor, which being afterwards presented in the form of quite lengthy and appreciative resolutions, was unanimously adopted. Owing to the delay in securing a pastor, Mr. Passavant continued to serve the congregation for six months or more, and then became free to devote his entire time to his other work, continuing to live in Pittsburgh.

² *The Workman*, July 24, 1890.

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Born at Zelienople, Pa., Oct. 9, 1821, Dr. Passavant graduated from Jefferson College in 1840 and from the Theological Seminary at Gettysburg in 1842. He served a congregation in Baltimore for two years, and in 1844 removed to Pittsburgh.

The Missionary was merged into *The Lutheran and Missionary* in 1861, and published in Philadelphia. Mr. Passavant was for years co-editor. In 1880 he founded *The Workman*, a bi-weekly published at Pittsburgh, and edited it until his death. Pennsylvania College conferred the Doctor's title upon him in 1860. He also founded hospitals in Milwaukee, Chicago, and Jacksonville, Ill., and projected the Theological Seminary at Chicago and made its final establishment possible. Thiel College was also founded largely through his instrumentality. Until the day of his death, June 3, 1894, his was one of the most forceful and influential personalities in the Lutheran Church. The Church in this country has probably never had another constructive leader who achieved equal success in as many lines of interest—missionary, editorial, educational, and philanthropic.

CHAPTER VII

Pastorate of the Rev. Charles Porterfield Krauth, D.D., LL.D.

1855-1859



ESSRS. Weyman and Lane were appointed a committee on correspondence and were instructed to invite the Rev. C. P. Krauth, of Winchester, Va., to visit the congregation. Mr. Krauth declined the invitation. Mr. Lane, however, was most earnest in his desire to secure, if possible, a strong, conservative man, and he was not satisfied to cease all negotiations with Mr. Krauth. He was finally authorized by the Council to visit Winchester, personally to urge upon Mr. Krauth the acceptance of the invitation, and he was able to report later that Mr. Krauth had consented to visit Pittsburgh.

Mr. Krauth arrived February 24, 1855, and was the guest of Mr. Graff. He preached the preparatory sermon on Friday evening, the principal sermon on Sunday morning, and assisted the retiring pastor in the administration of Communion in the afternoon.

The congregation was most favorably impressed, and March 5 the Council unanimously extended a formal call in the form of resolutions proposed by Mr. Hubley. The salary was fixed at fifteen hundred dollars a year.

Pastorate of the Rev. Charles P. Krauth

Mr. Passavant, in a letter of March 8, pressed the especial claims of the Pittsburgh situation upon Mr. Krauth as follows:

“Through the instrumentality of the Church in Pittsburgh, the Pittsburgh Synod was organized just ten years ago, and during this time seventy-two Lutheran churches within our bounds have been consecrated, and the Gospel has been carried to Canada on the North, and to Texas on the South. So, too, the Church in Pittsburgh occupies a central position between the East and the West, and whatsoever is done for religion here tells promptly on the Church in either direction. The position a pastor occupies here gives him access to many minds from different portions of the land, and the seed thus scattered and diffused often springs up again in different parts of the most Western States. After a residence of nearly eleven years in this place, I can safely say that I know of no place in the whole Church where the prospects of an able minister are so encouraging, as the English Lutheran Church in this city.”

A characteristic letter from Mr. Krauth to Mr. Lane, written from Winchester, March 8, is given by Dr. Spaeth in his biography of Dr. Krauth,¹ which must also be consulted for other interesting correspondence of this period. Parts of the letter are as follows:

“The sheet of paper on which I write is a pleasant remembrance of Pittsburgh; it was given me by Mr. Davidson. The very bad cold which has almost laid me up and prevented my writing sooner, if not a remembrance of Pittsburgh exactly, is a very unpleasant one of my departure from it. I took it on Tuesday night; the cars were first suffocating

¹ “Charles Porterfield Krauth, D.D., LL.D.,” by Adolph Spaeth, D.D., LL.D.

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and then cold. I carefully impress it upon my good people, who would like to think my bad cold a sort of mild judgment, that it was not in going *to* Pittsburg but in coming *from* it that I took the cold. The cold I could stand, however, with some philosophy, gently doctoring it with horehound and other time-honored medicaments, but "the question?" where am I to get horehound for that? The call and your kind note accompanying it have just reached me, and made things look graver than ever. I am pondering and praying and am in huge perplexity. . . .

"Reached home Thursday; all well, myself excepted; barely able to preach on Sunday. People all up in arms at the bare idea of my leaving them—everybody trying to get me to say I won't go; effort unsuccessful. On Monday night a meeting (the regular monthly one) of the Council took place. Strong speeches, ardent affection; Pittsburg dirty place; coal-smoke, cholera, abolitionists, ruin everything here; might as well take church key along if I ever left here. No place more important than Winchester. Wish some people would let other people alone; wonder why they want *our* minister? *We* are satisfied, why can't they be? Council almost ready to write to your Council and 'give them a bit of their mind.' "

March 26, a lengthy letter was submitted to the Council from Mr. Krauth, finally declining the call. A long personal letter to Mr. Lane, dated March 20, indicates how difficult the decision had been. A few sentences are given here:

"I carried my reply to the call in my pocket for almost a week before I could summon resolution to put it in the office. . . . The truth is that there are respects in which this would be a peculiarly unfortunate time for me to leave Winchester. I would feel as if I were deserting my own children in their helplessness, leaving a clear, well-defined

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duty for a field, promising, indeed, but not so obviously, not so surely designated for my culture as the other. I know that my fealty is due to the whole Church; nevertheless, a congregation has its claims. We are subjects of the General Government, yet we believe in "States" rights; we acknowledge our ties to the human brotherhood, yet we have our family attachments and duties. The simple nonformation of desired relations never can have attached to it the pain that is consequent on breaking up relations existing, strengthened by time, dear by the memory of common joys, hallowed by sorrows, and attended by divine blessings. . . . I have thoroughly pondered the twentieth and twenty-first chapters of Acts [to which Mr. Lane had especially invited his attention], and last Sunday morning preached on a part of the latter (vv. 8-14); but these chapters could only teach what is to be done when duty speaks, and could not help me to decide what duty was. I came to the conclusion that I am already in my Jerusalem, the place of my duties. A man may be "bound in the Spirit" to stay as well as to go. You wish me to be like Luther. Would that I were! but Luther was just as famous for maintaining a position, and taking a stand, as for going. His most famous saying indicative of firmness was: "Hier stehe ich," which may be freely Anglicized: "Here I stay," which furnishes a motto to my very hand.

"Please write to me very soon and let me know that I am not to add to the features of this matter, which have already given me so much pain, the additional one of thinking that you will cease to feel an interest in one who will ever remain gratefully and affectionately your friend and brother,
C. P. K."

The Council now made earnest efforts to look elsewhere for a pastor. Several ministers suggested by members of the congregation were invited to supply the pulpit, but without impressing the congregation

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in favor of extending a call. There is a record of April 24, that Mr. Weyman was delegated "to call on the Rev. C. W. Schaeffer of Germantown to ascertain whether he would be willing to take charge of the congregation."

Mr. Lane, however, had not entirely given up hope of securing Mr. Krauth. He maintained a constant correspondence with him, reporting the conditions in the shepherdless congregation and urging a reconsideration of the decision.

August 28, a letter from Mr. Krauth to Mr. Lane told of his final yielding.

"If now there is no change whatever in the views of your people, if they cannot unite upon some other name, I think that God has made it clear to me that it will be my duty to accept a renewed and unanimous call. But if there is any change, if you can unite upon anyone else, I beg of you to do so. . . . Your people ought to know that my habits are those of a student; that, though I shall, in the fear of God, if I come, try to do all the duties that can reasonably be required of a pastor, I shall not be able to satisfy unreasonable demands. If I am to be tested by Brother Passavant's standard of outdoor and missionary activity, I shall be found wanting. Few men will bear comparison with him, and of those few I am not one."

Mr. Lane reported this letter Sept. 1 and a renewed call was extended to Mr. Krauth, which he promptly accepted. He arrived in Pittsburgh early in November, and was installed as pastor of the Church by the Rev. Dr. Sprecher, of Springfield, Ohio.

The records of these years are disappointing and but little of interest can be gathered from them.

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September 10, the death of Henry Graff was announced and appropriate resolutions were passed.

April 7, 1856, Mr. George Alexander was selected as leader of the choir. Permission was granted for the use of a melodeon and thanks were tendered the gentlemen who supplied it.

June 2, Mr. Rahm reported for the committee on Church debt that \$6,900.00 had been collected, leaving a deficiency of \$600.00. The members of the Council pledged themselves for various amounts as follows: Rev. C. P. Krauth, \$125.00; Edward Rahm, \$100.00; Mathew Graff, \$100.00; George Weyman, \$50.00; George Hubley, \$50.00; Andrew Getty, \$50.00; John Brown, \$50.00; Thomas H. Lane, \$50.00; Thomas Philips, \$25.00; Total, \$600.00.

Mr. Krauth received the degree of Doctor of Divinity from Pennsylvania College during this year and from this time we refer to him as Dr. Krauth.

November 10, the following is recorded:

“ WHEREAS, a portion of the subscriptions to pay the Church debt has been embraced in promissory notes, the request is made of Mr. Weyman to release the docket; and to protect him in so doing,

“ *Resolved*, That the Church Council will guarantee the payment of interest upon same notes until their maturity and that Dr. Shoenberger's subscription be included in this obligation.”

This subscription was afterwards paid by the Shoenberger estate.

About this time Mr. Lane was elected treasurer of the congregation, and April 13, 1857, he was chosen assistant superintendent of the Sunday School. For

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many years the Sunday School had devoted a great deal of attention to its Library. In June, 1857, it was reorganized and 390 new books were purchased at a cost of \$102.08. The needs of the Library and the cause of Missions occupy a large part of the Sunday School records for many years.

An interesting item of the time is the appointment of a committee "to confer with neighboring congregations in order to make a concerted effort to prevent the disturbance occasioned by running the omnibuses past the churches upon Sabbath." The committee later reported success.

July 8, 1858, the young men in the congregation reported that they had collected a sum of money to be expended in repairing and improving the church and they were given permission to carry out their design.

The General Synod held its nineteenth convention in the church beginning May 19, 1859. At this convention the Melancthon Synod was admitted.

The minutes of the Council for many years give ample evidence that membership in the congregation was regarded as a most serious responsibility. Many who became careless were admonished for neglect of their church privileges and some were disciplined. Frequent aid was extended to the needy. Another remarkable feature of the minutes of the Council and of the Sunday School for many years in the early history of the congregation is the frequent appearance among the business items of petitions for Divine blessing upon the work.

Dr. Krauth's ministry was not only most acceptable, but very successful. The pulpits of the leading

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denominations in the city at this time were filled by able men. Dr. Spaeth records that:

“ Dr. Paxton, afterwards in Princeton, was pastor of the First Presbyterian Church; Dr. Howard, of the Second; and Dr. Riddle, of the Third; Rev. Alfred Cookman became pastor of Christ's Methodist Church; Dr. Lyman, afterward Bishop of North Carolina, was rector of Trinity Episcopal Church—all men of influence and ability. In the Presbyterian Seminary, Dr. Jacobus, Dr. Plummer, and Professor Wilson were strong in the pulpit, and preached frequently in the different churches of the city.”

Dr. Krauth was in the prime of physical and intellectual life when he came to Pittsburgh, and his great gifts speedily won recognition. He heartily identified himself with his people and confined his labors to their welfare. Although as a speaker he was equal to any demand, he never preached without careful preparation. He used an outline in the pulpit but his delivery was untrammelled and forcible. He was probably at his best as a preacher and speaker while in Pittsburgh, and the influence of his preaching and his personality was most timely and powerful. His preaching was positive, and he advanced the cause of pure Lutheranism, without attacking any special abuses and without exciting any special opposition. He thus accomplished much in the four years of his ministry in strengthening the lines of the conservative forces for the struggle which was imminent in the congregation and the Synod between historic Lutheranism and radicalism.

While exceedingly versatile, popular, and able as a preacher, delightful in the home, beloved of children, he was pre-eminently the student and the

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scholar. His library, now permanently placed in the magnificent Krauth Memorial Library building erected as a memorial to him on the grounds of the Theological Seminary at Mt. Airy, Philadelphia, was even then quite large and constantly growing.

He was a frequent contributor to the *Evangelical Review*, of Gettysburg, the organ of the conservative party, and to the columns of Mr. Passavant's paper, *The Missionary*, contributing greatly to the success of this venture. Many of his early articles here in defense of the Augsburg Confession and of historic Lutheranism were later reprinted in *The Lutheran* or in pamphlet form, and their influence in this critical period cannot be overestimated. Various sermons and addresses were, usually upon special request, printed, among them two "Thanksgiving Discourses" and "Three Essays for the Season," under the title "Poverty." He here completed his translation of the seventh edition of "Tholuck's Commentary on the Gospel of St. John," which was published in 1859, and which ranks among his larger efforts.

The inspiration for his most important literary work, "The Conservative Reformation and Its Theology," was furnished by a dear friend in the First Church and its publication years later was made possible by the same friend and one other in Pittsburgh. In 1855, Dr. S. S. Schmucker published the "Definite Platform," as an "American Recension of the Augsburg Confession," in which the Confession was charged with five specific errors (among them Baptismal Regeneration and the Real Presence), and radical changes were proposed in no less than twelve of the twenty-one doctrinal articles. This same

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author's "Popular Theology" had exerted a wide influence in propagating his un-Lutheran views and in strengthening opposition to the confessional party in the Church. Mr. Thomas H. Lane suggested to Dr. Krauth, during his Pittsburgh pastorate, that he prepare a book along similar outlines to offset the destructive influence of the "Popular Theology." Dr. Krauth was favorably impressed, and Mr. Lane delighted to speak of a visit to Philadelphia with Dr. Krauth, when they together selected a book in Lippincott's bookstore which in size and mechanical appearance might serve as a model for the proposed defense of true Lutheranism.

"The Conservative Reformation and Its Theology" was not actually published until 1871, but much of the material incorporated in it had previously appeared in various doctrinal and historical articles in the *Evangelical Review* and in the *Lutheran and Missionary*. At the time of its publication Dr. Krauth was Norton Professor of Dogmatic Theology in the Seminary at Philadelphia, but the expense of publication was borne by two devoted Pittsburgh friends, Mr. Thomas H. Lane and Mr. George Black.

Dr. Krauth's conspicuous ability naturally invited appeals from other fields. In 1858 an earnest effort was made to have him consider a call to succeed the Rev. Dr. Philip Mayer as pastor of St. John's English Church, Philadelphia. An address, signed by thirty-two of the most prominent members of the First Church, assured him of "the perils to which your withdrawal would subject us," and begged him to remain. He promptly declined the proposition.

In July of 1859, he received a call from St. Mark's

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Church, Philadelphia. The Council of the First Church, appreciating Dr. Krauth's concern for his wife's health and his desire to secure treatment for her in the East, unanimously resolved to grant him as much time as he might wish to be with his family during the coming year, and promised, if he would remain, "to secure the services of a young minister to labor for us in his absence, and when the pastor is here, to serve in connection the Birmingham congregation."

The decision was finally made in favor of Philadelphia, though the force of the struggle appears in the following letter to his father, dated August 23, 1859.

"You will judge how hard and close the conflict in my mind has been, when, after the letter which I mailed this afternoon, I write that letters since received from Philadelphia have led me to a final decision, and that I have determined to go and will write to that effect this week. My Council hold out inducements to me to stay of the most generous kind, so noble and self-sacrificing that it would be ungenerous in me to accept them. The will of the Lord be done. Pray for me. I have been very near to strong crying and tears in the final struggle of this afternoon, but my mind is calm now."

September 12, the Council received and reluctantly accepted his resignation, which read as follows:

"DEARLY BELOVED BRETHREN:

"Into your hands I resign the commission which four years ago was given me through you by the congregation you represent—a commission to minister to them at the altar of our common God in the Gospel of His Son.

"It is with regrets too deep to find a natural expression in words I now dissolve those holy ties under the guidance, as

Pastorate of the Rev. Charles P. Krauth

I humbly trust, of Him in whose Providence they were then formed. For all that you have done, for all that you have been to me, accept my poor thanks. No cloud has dimmed our intercourse. You have shown yourselves only too good, too forbearing. May the Father of all mercies bless you and the dear people over whose interests you watch. These lines mark indeed my sundering from them, but in that love which I shall cherish for them till the heart, to whose chief treasure it belongs, beats no more, in the grateful remembrance of their kindness, in the memory of all that is tender and hallowing in the relation in which we have stood, in the privilege of praying for them and of begging that I may not be forgotten in their supplications, and in the prospect of that meeting which is to follow the partings of this life,—I shall feel that they have not ceased, and can never wholly cease, to be mine.

“ Believe me, dear Brethren in Christ Jesus,

Ever yours,

CHARLES P. KRAUTH.”

The loss of Dr. Krauth was a deep wound to the congregation. Their affectionate admiration and personal regard remained undiminished throughout his life and still abide as a blessed memory. He frequently visited the congregation again upon invitation. His last visit was during a vacancy in the pastorate, when he came to administer the Lord's Supper. It was the first Sunday in Advent and his address was based on the Gospel for the Day. The services all seemed imbued with an atmosphere of pathos. After his return to Philadelphia he wrote that on his journey homeward his mind had been so absorbed by the memories of that blessed occasion that he was involuntarily led to versify the leading

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thoughts of his Communion address, and these were subsequently published in the *Workman*.

The following is a portion of the lengthy resolutions unanimously adopted by the Council:

“ That we sincerely deplore his removal from our midst.

“ That we shall ever cherish with feelings of gratitude the remembrance of his eminent services in our Church, bearing our united testimony to the signal ability which characterized his public ministrations, the devotedness of his pastoral labors and the hallowed hours of Christian intercourse which have indelibly impressed their influences upon our hearts.

“ That we regard the period of his residence amongst us as one of eventful moment to the permanence and prosperity of our Zion, that period having been signalized by an unusual development and expansion of the energies and influence of this congregation, as well as a general advancement of the Redeemer's Kingdom in this city.”

Born in Martinsburg, Va., March 17, 1823, Dr. Krauth was educated at Gettysburg, where his father was a professor. For a short time he served a mission in Canton, Baltimore, and in 1842 became pastor of the Lombard St. Church in Baltimore; in 1847 he was pastor in Shepherdstown and in 1848 in Winchester, accepting the call to Pittsburgh in 1855. Pennsylvania College gave him the degrees of D.D. in 1856, and LL.D. in 1874.

His pastorate of St. Mark's, Philadelphia, was of short duration. In 1861 he resigned to become the editor of *The Lutheran*, and when the Theological Seminary at Philadelphia was founded in 1864 he was chosen professor of Dogmatic Theology. In 1868 he accepted also the department of Mental and

Pastorate of the Rev. Charles P. Krauth

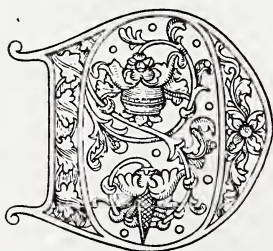
Moral Philosophy at the University of Pennsylvania, and from 1873 he was Vice-Provost of that institution.

He was a trustee of the University of Pennsylvania, an active member of the American Committee on Revision of the Old Testament, and a member of numerous historical, philosophical, and philological societies. In addition to his larger works, Commentary on St. John, Vocabulary of Philosophy, The Augsburg Confession, The Conservative Reformation and its Theology, Infant Baptism and Infant Salvation in the Calvinistic System, Berkeley's Principles, and others, he was an Associate Editor of Johnson's Encyclopædia and also contributed to Appleton's and other cyclopædias, and wrote countless important articles for Church papers and periodicals. His death, January 2, 1883, removed one of the most brilliant, as well as one of the most profound, representatives of the Lutheran Church in America.

CHAPTER VIII

Pastorate of the Rev. Reuben Hill, D.D.

1859-1866



URING the vacancy Mr. Weyman served as chairman of the Council. Upon motion of Mr. Lane, Council decided by a vote of six to five to call a congregational meeting to consider the name of the Rev. Dr. Emanuel Greenwald, of Easton, Pa., but there is no record of further action.

Owing to the uncertainty of past procedure in the nomination and election of pastors and Church officers, a committee was appointed to prepare rules to govern future elections. After much discussion, two Rules and eight By-laws were adopted October 17. The Rules required the Church Council to nominate for pastor one person "whom they have reason to believe would be useful and acceptable" and to submit his name to a congregational meeting, a two-thirds vote of the Council being declared a sufficient majority to nominate a candidate, although a unanimous recommendation is desirable.

The By-laws required two public announcements for congregational meetings; organization of the meeting by election of president, vice-president, and secretary; voting by ballots marked "For a call" and "Against a call"; a record by the secretary of

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all the legal voters who deposited ballots; electors to be only such as "have paid one year's pew rent or rent for part of a pew sufficient for one person at least and who shall not be in arrears for such rent for more than one year and shall be in full communion with the English Evangelical Lutheran Church"; and a two-thirds vote for an election.

October 31, 1859, a letter was received from the Rev. Reuben Hill, of Hagerstown, Md., accepting the Council's invitation to preach. November 16, Mr. Hill was elected pastor at a congregational meeting. But twenty-two votes were cast. Mr. Hill accepted the call and arrangements were made for his installation on the last Sunday in January, 1860, Dr. Passavant being invited to deliver the charge to the pastor and Dr. Krauth to the congregation.

Early in the year 1860 it was decided to hold quarterly communions, on the first Sundays in February, May, August, and November, instead of six communions a year.

February 6, the use of the lecture room was tendered the Birmingham congregation for three lectures in aid of their Church.

In April of this year the attention of the Council was centred upon the claims of Allegheny as a mission field. As early as 1846 a Sunday School had been established there by members of the First Church, under the direction of Mr. Passavant. After three years it was discontinued for a while, but was soon revived. In 1854 a church building was secured and in 1859 the School reported 350 scholars. Dr. Passavant was now (1860) Missionary Superintendent of the Synod, and in a lengthy letter to the

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Council of the Pittsburgh congregation he proposed beginning regular services in Allegheny every Sunday afternoon at three o'clock. He asked that Mr. Hill preach the first sermon, promising that Revs. Reck, Ulery, and Lawson, and he himself would assist in conducting future services. He refers to Allegheny as a place of 40,000 inhabitants and in conclusion says:

“ If the Council approves the proposed suggestion I think the way will be gradually prepared for the establishment of a second Church and tho' there is little likelihood that many of the older families of the parent Church would leave it, yet many a wanderer from God would be reached and many a careless family would be gathered into the fold of Christ.”

The Council put itself on record as strongly opposed to such a movement at that time, eleven members signing a letter of reply, dated April 11, 1860. They regard it impossible that

“ another public service could be added to the pastor's duties with justice to himself and the congregation. Nor do we regard the one Church which now represents the interest of our denomination in this city so confirmed in its position that it could be depleted of its membership without jeopardizing its very existence, to say nothing of impairing its influence and diminishing its vitality.” The statement concludes with the belief that their first obligations are “ to sustain and perpetuate that which has been secured by years of toil and sacrifice and whose welfare demands the devotion of an entire and undivided membership.”

The matter did not drop, however, and four months later the Rev. Mr. Reck, who had succeeded Dr. Passavant as Missionary Superintendent, again

Pastorate of the Rev. Reuben Hill

brought it before the Council. A committee of four was appointed to confer with those interested in the movement, and upon their report the Council, August 9, adopted a reply stating that they did not yet think it wise to organize, but suggesting "occasional preaching" under the supervision of the pastor and Council of the First Church.

"The establishment of a mission separate and apart from the membership of the Church in Pittsburgh seems to us inadvisable, if not entirely impracticable. Aside from the fifty or sixty families who attend the Church on this side, the English Lutheran material is such as to be moulded into faithful members only by time and arduous labor. It will undoubtedly, in any successful event, require the leaven of the old lump to be cast in in order that the new may be leavened. To build at all it must be on the foundation already laid."

The letter closes with these recommendations: to hold preaching services once a month under the supervision of the First Church; to secure, as soon as the necessary means can be obtained, an additional minister to labor there in connection with the pastor; after one year's united pastoral labor, to have the membership on that side of the river form a self-sustaining congregation, if they are able, "with the hearty approval and sympathy of the parent Church." The signatures of the entire twelve members of the Council are appended to this statement: George Weyman, David A. Foulke, J. S. Newmeyer, George Hubley, Dr. A. Lange, A. S. Getty, Thos. H. Lane, Geo. J. Duff, John B. Chalmers, E. Rahm, W. S. Moore, Chas. H. Gillespie.

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The movement, however, was too strong to be checked or even directed, and October 1 thirty-two members applied for dismissal to organize the congregation in Allegheny. Their request was granted and others applying later were also dismissed, and the "First English Evangelical Lutheran Church of Allegheny" was organized October 21, 1860. This name was changed, December 6, 1876, to "Trinity." The first pastor was the Rev. Henry Reck, who was succeeded, November 29, 1863, by the Rev. John G. Goettman. The congregation evidently lacked the elements of strength which the Council of the Pittsburgh Church had hoped to develop, and at the time of the division it went with the General Synod.

December 3, the small attendance at the evening services was considered and a committee was appointed to prepare a series of resolutions and the pastor was requested to preach a sermon bearing upon it.

February 4, 1861, a committee was appointed to "investigate the matter of establishing a mission Sunday School on Penn Ave. among the Germans in that locality," but the effort was later abandoned because of the "present depression of business and the unsettled condition of affairs."

In July of this year the condition of the treasury caused the Council to assess an additional five per cent. on the valuation of pews and to borrow \$300 for one year at interest not to exceed nine per cent.

January 8, 1862, the committee appointed to collect funds to pay the Church debt reported that they had discharged that duty, and the receipt of Mr. Weyman was given for \$952.53 in full for all claims of any

Pastorate of the Rev. Reuben Hill

kind that he held to this date against the First Church.

September 7, 1863, a letter was read from the Board of Directors of Pennsylvania College and the Theological Seminary at Gettysburg asking for assistance in raising funds to repair the damages to buildings and grounds that resulted from the great battle of July previous. It was decided to bring this appeal to the congregation the next Sunday and a collection was taken on the following one, and one hundred dollars appropriated.

The pastor was also requested to appoint a committee of twenty members with instructions to determine what amount of money would be required to purchase a lot and build a new church for the congregation, and whether such a sum could be raised.

Early in 1864 the pastor's salary was fixed at \$1,500.

January 4, the pastor reported that the Rev. W. A. Passavant had informed him that a lot near Oakland had been given to him for church purposes and that he now wished to convey the same to this congregation in trust for a Lutheran Church. A committee was appointed to call upon him to obtain fuller information.

The title to this property, known as the Neville B. Craig lot, and located on Dithridge St. near Fifth Ave. never came into the possession of the congregation. After Dr. Passavant's death it was transferred to the Pittsburgh Synod, by whose direction it was sold and the proceeds, amounting to about \$8,000, were transferred to the Evangelical Lutheran Mission and Church Extension Society of Pittsburgh, Alle-

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gheny and Vicinity, which organization is still the custodian of the fund.

An offering for the benefit of the American Tract Society in the year 1864 amounted to \$50, and the offering for the Christian Commission on Thanksgiving Day realized \$230.

June 5, 1865, a committee from the Reformed Presbyterian Church, Allegheny, the Rev. Dr. Sproull, pastor, inquired whether the congregation would sell the church building, and the price. A price of \$30,000 was placed upon the property, including the sexton's house, gas fixtures, carpets, etc., but the matter was never carried further.

October 22, the offering for Synodical purposes amounted to \$533.50.

November 6 the Council decided, by a vote of six to three, to submit the recommendation of the Synod for a uniform Order of Service to the next congregational meeting. It received extended discussion at that meeting (January 1, 1866), and was referred for final action to a special meeting two weeks later, when it was decided, by a vote of thirty-eight to fifteen, to adopt the recommendation of Synod.

Lengthy resolutions, of which the following is the substance, were also passed at the congregational meeting:

“ Inasmuch as a number of members have purchased a lot on the corner of Penn and Hand Streets and have conveyed the same to a committee in trust of this congregation,

“ *Resolved*, That a building committee be appointed to have a church building erected thereon when in their estimation a sufficient sum be subscribed to insure the success of the enterprise.’

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The committee, which consisted of thirteen members, was also authorized to sell the present church property and to control the amount received from its sale.

Sometime in 1865 a City Missionary Society was organized in the lecture room of the church by members of the Sunday Schools of the First Church, Second German, Trinity Allegheny, and Grace South Side. The purpose was to district the city and establish new Sunday Schools. The only permanent result of the short-lived Society was the organization of St. John's Sunday School May 6, 1866, in a room on the third floor of a building on the corner of Fifth Avenue and Pride Street. In addition to Mr. Hill there were present on that occasion the Revs. G. A. Wenzel, H. W. Roth, and J. G. Goettman, and Prof. Stoever of Gettysburg. Mr. George Hubley was the first superintendent; eighty-five scholars were enrolled with twelve teachers from the First Church and the German Church. The further history of this movement properly belongs to the following pastorates.

June 18, 1866, Mr. Hill submitted his resignation as pastor, to take effect July 1, assigning as his reason the impaired condition of his health, especially an affection of the throat, his physician having advised him to seek rest and a change of climate. Mr. Hill's communication closes as follows: "May the Great Head of the Church soon send you a man after His own heart to break unto you and the dear people the Bread of Life. With confiding trust in the supreme goodness and wisdom of His overruling Providence I commit the interests of the congregation, as well as

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my own destiny, into His Almighty Hands.' His resignation was accepted and a committee was appointed to prepare a suitable address in reply. This was later adopted by the Council and ordered to be entered upon the minutes, but it was not recorded. The Council also decided to continue the payment of the pastor's salary until January 1, 1867.

Mr. Hill came to Pittsburgh to assume charge of the congregation under peculiar and trying circumstances. He followed a pastor who had been the idol of his people and who had sustained a commanding influence in the community for his general scholarship and his theological attainments. The congregation had yielded most reluctantly to the necessity which prompted Dr. Krauth's removal, and the members were as a consequence disappointed and apathetic.

Mr. Hill was energetic as a pastor and impressive as a preacher, and, notwithstanding the difficulties in his way, he accomplished much for the congregation.

It was during his ministry, owing largely to the foresight of Mr. George Black, who recognized the fact that real estate had not yet been included in the general inflation of values and who advocated securing a more favorable site for a new church building when the congregation would be able to build, that the property was purchased at the corner of Penn and Ninth Streets.

The struggle of the War of the Rebellion was absorbing the thoughts and energies of the community and the development of the oil territory produced an excitement only secondary to it. A number of the young men of the congregation entered the

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military service of the country, among whom were Cols. Armor and Sheaffer, Messrs. B. F. Weyman, Henry Balken, W. Warren Wattles, George Armor, James Armor, and George H. Smith. The Sunday School presented Mr. Sheaffer with a sword. Mr. Hill was intensely loyal and gave decided utterance to his sentiments.

Dr. Hill was born in Hughesville, Pa., July 22, 1826. He graduated from Pennsylvania College, Gettysburg, in 1852 and from the Seminary there in 1854. Before coming to Pittsburgh he had been pastor of St. James's Church, Gettysburg, and St. John's, Hagerstown, Md. After leaving Pittsburgh he served a congregation in Rhinebeck, N. Y., founded the Church of the Reformation, Rochester, N. Y., and was pastor of St. John's, Allentown, Pa., for eleven years, during a portion of which pastorate he was Assistant Professor of Greek in Muhlenberg College. In 1885 he became the financial representative of the Theological Seminary at Philadelphia, and it was largely through his efforts that the splendid site in Mt. Airy was secured and the Dormitory erected for the students when the institution removed from Franklin Street to the suburbs. Muhlenberg College conferred the degree of Doctor of Divinity upon him in 1892. He died in Mt. Airy, March 3, 1895.

These were indeed times that tried men's souls. The great Civil War absorbed the State and a great conflict spread throughout the Church. "American Lutheranism" as represented in the teachings and publications of Dr. S. S. Schmucker and in the positions of the *Lutheran Observer* was being more and more earnestly contested by the ever-increasing

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forces of sound, confessional Lutheranism. Dr. Passavant's paper, *The Missionary*, and *The Lutheran* in Philadelphia were founded to maintain the positions of the conservatives, and in 1864 the Theological Seminary at Philadelphia was established as a protest and a protection against the radicalism then rampant at Gettysburg. The lines were being sharply drawn; men terribly in earnest on both sides of the field girded themselves to defend their beloved Lutheranism against principles and positions which they regarded fatal to its true development in this country; the final division in the old General Synod was but a year or two distant; there was growing bitterness and intolerance on every hand.

The First Church, for several reasons, was the unhappy scene of some of these conflicts which later divided the congregation as they did the Synod, and the Church itself. The first difficulties arose from the discussion and adoption of the Synod's recommendation of a Service designed to secure more uniformity in its congregations. This Service itself was exceedingly simple and moderate, including little of a liturgical character beyond the recital of the Creed and the Lord's Prayer. Much sentiment in favor of such a Service had been quietly developed in the congregation by the use for many years in the Sunday School of the Creed, Lord's Prayer, and various responsive readings. The final adoption of the Synod's Service placed the congregation on the firing line and developed an opposition to conservative usages which had much to do with Mr. Hill's final resignation; and this, notwithstanding the fact that

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he had not been in the least an agitator and had not evinced any partisan spirit.

The General Synod held its last meeting before the division at Fort Wayne, Ind., May 16, 1866. The Rev. Dr. Joseph A. Seiss of Philadelphia, upon his return from this convention, preached in the First Church, repeating the sermon which he had recently delivered before the General Synod. He made a most favorable impression upon the entire congregation and was unanimously elected pastor at a congregational meeting July 18, fifty-six votes being cast.

The faction which had opposed the adoption of the Synod's Service and which later withdrew from the congregation was particularly active in urging Dr. Seiss's election and freely expressed its willingness to have him wear the clerical robe and to use the Liturgy, also agreeing to increase the salary if he would come. But he declined the call.

CHAPTER IX

Pastorate of the Rev. Samuel Laird, D.D.

1867-1879



THE final division between the conservative and the radical forces in the Lutheran Church occurred at Fort Wayne in May, 1866, when the delegates of the Ministerium of Pennsylvania were denied recognition by the General Synod on the ground that the delegates of the Ministerium who had protested against the admission of the Franckean Synod of New York by the General Synod at York, Pa., in 1864, because of its doubtful subscription to the Lutheran Confessions, and who had withdrawn from that convention in 1864 to report to the Ministerium, had by that action taken the Ministerium out of practical relations with the General Synod. This action on the part of the General Synod was not the real cause of the rupture, but only the occasion of it. The great determining question was the true acceptance of the Lutheran Confessions. The doctrinal position of the General Synod was unsatisfactory to the Ministerium of Pennsylvania, and it was convinced that a General Body should be formed, composed of Synods truly representing the doctrinal position of the Evangelical Lutheran Church, inasmuch as the hope of securing this in the General Synod was abandoned.

Pastorate of the Rev. Samuel Laird

Accordingly when the Ministerium met in Holy Trinity Church, Lancaster, Pa., a short time afterwards it issued a call for the formation of a new General Body by those Synods which truly received the Confessions of the Lutheran Church. This action resulted in the organization of the General Council.

A very large part of the members of the First Church of Pittsburgh sympathized with the General Council, but a small faction favored the General Synod. It so happened, however, that at this time, during the vacancy after the resignation of Mr. Hill, six of the twelve members of the Church Council were General Council men and six were General Synod men, and neither side could command a majority. The Council by the close vote of seven to five defeated a motion to invite eight different ministers to preach on eight successive Sundays and to nominate a pastor from the number!

At a special meeting, September 24, 1866, a motion to propose for election the name of the Rev. Samuel Laird, pastor of Trinity Church, Lancaster, Pa., failed by a tie vote, though it was decided to invite him to preach for the congregation.

Mr. Laird having declined to preach as a candidate, it was agreed that two members of the Council, one representing each side, should go to Lancaster to hear him. Messrs. William F. Lang and Jacob S. Newmeyer were chosen for this purpose and on their return both reported in his favor.

November 5, 1866, a petition was presented to the Council by Mr. Weyman, signed by one hundred and twenty-six members, requesting a congregational meeting for the election of the Rev. Samuel Laird.

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This was defeated by a vote of six to five, but a motion prevailed to call the meeting "to consider the propriety of calling a pastor and to decide upon the relation of this congregation to the Pittsburgh Synod; it was also resolved that the members of the Church Council waive any constitutional right to nominate a pastor in this instance."

Section I, Chapter II, of the By-laws of the congregation required that "no minister shall be eligible to the office of pastor of this Church unless he is a member of some Synod in connection with the General Synod of the Evangelical Lutheran Church in the United States." The radical faction urged this clause as a pretext in their opposition to the name of Mr. Laird, as he was then pastor of Trinity Church, Lancaster, Pa., a congregation belonging to the Ministerium of Pennsylvania whose connection with the General Synod had been dissolved. In all the unhappy controversy of this time we see that there was no serious opposition to any one person, but simply a bitter factional spirit inflamed against the conservative party in the Church at large.

The congregational meeting was held November 21. It was resolved, by a vote of ninety-three to twenty-nine, to strike out Section I, Chapter II, of the By-laws. It was then decided to call the Rev. Samuel Laird as pastor, by a vote of ninety-one to twenty-six, the election being by ballot. A motion to make the call unanimous failed. The meeting adjourned to meet again in two weeks formally to act upon the motion to revise the By-laws, inasmuch as the former action had been taken without the required definite notification.

Pastorate of the Rev. Samuel Laird

After the adjournment two members of the minority took the keys of the church from the sexton and nailed down the windows to prevent the use of the building, claiming that the action taken at the meeting had been in violation of the Constitution, and that it had deprived the congregation of possession of the church property. A special meeting of the Council was called by them to exact terms which would place the minority in control. This meeting was held November 24 in the sexton's house at ten o'clock in the morning, all the members being present. The minority having stated that they had proceeded under legal advice, the response was made that, "As you have appealed to Cæsar, unto Cæsar we will go," and, nothing being submitted for formal action, the Council adjourned.

The church remained barricaded over the following Sunday, although a minister had come to the city upon invitation to supply the pulpit. When the members of the congregation who were not aware of the situation found themselves forcibly excluded from their church, they became very indignant. During the following week, the majority applied to the Courts and a temporary injunction was granted to prevent the minority from retaining possession of the property. Mr. Thomas H. Lane was appointed trustee by the Court and the keys of the church were taken from Mr. Jacob S. Newmeyer, who was a trustee of the Church, and placed in the keeping of Mr. Lane, who was the trustee of the Court. Services were then resumed and the interruption was ended.

This began a protracted legal controversy. The

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case was dragged through the District Court and, when the minority cause was lost there, it was appealed to the Supreme Court, and again finally decided in favor of the majority of the congregation. The Church Council was equally divided and until another election could be held, every effort to call a pastor or to take any other action involving matters in dispute was futile. An indication of the feeling which prevailed is given in the action of the Church Council, at its meeting December 3. It was necessary to make nominations for the annual election of Church officers and Mr. Weyman's name was submitted for re-nomination as Elder, but the nomination failed by reason of the following tie vote: *For the nomination:* Thomas H. Lane, Dr. A. Lange, D. Foulke, Washington Beeler, Wm. F. Lang. *Against nomination:* George Hubley, J. S. Newmeyer, J. H. Lyday, A. Weaver, A. J. Getty.

Mr. Weyman and Mr. J. B. Chalmers did not vote.

December 5 an adjourned meeting of the congregation was held at which it was unanimously decided, ninety votes being cast, to re-consider the action of November 21 repealing the By-law and also the action relating to the election of the Rev. Mr. Laird. It was then decided to postpone indefinitely the election of a pastor and to discharge the committee appointed to extend the call and to arrange the salary.

January 7, 1867, at the annual meeting of the congregation it was stated that the Council could not agree upon any nominations for the Church Council. The following persons were therefore nominated by the congregation and unanimously elected, sixty-six votes being cast: Elder, George Weyman; Deacons,

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D. M. Armor, P. W. H. Latshaw; Trustees, Wm. F. Lang, W. D. Beeler, Wm. P. Weyman. Messrs. Lane and William P. Weyman were appointed to invite a Lutheran minister to preach the following Sunday and to install the officers-elect.

Thus the majority of the congregation was finally able to break the deadlock and place the administration of its affairs in the hands of a Council that would really represent it and execute its wishes.

The Council was now constituted as follows: Elders, George Weyman, Dr. A. Lange, George Hubley; Deacons, Thomas H. Lane, J. S. Newmeyer, D. A. Foulke, J. H. Lyday, D. M. Armor, P. W. H. Latshaw; Trustees, W. F. Lang, W. D. Beeler, Wm. P. Weyman.

January 14 the trustees and treasurer were appointed to request Mr. George Hubley, former treasurer, to transfer to them all books, accounts, papers, and moneys in his possession belonging to the Church. It was also resolved to hold a meeting of the congregation January 30 to consider the proposed amendment of the By-laws and to elect a pastor, the Rev. Samuel Laird being nominated.

The meeting was held. The motion to amend the By-laws was carried by a vote of seventy-one to three. Mr. Laird was elected by ballot, by a vote of seventy-four to two. Messrs. George Black, Thomas H. Lane, and William P. Weyman, by authority of the congregation, visited Lancaster and personally presented the call, which was accepted.

April 1, several young men of the congregation offered to replace the instrument then in use in the church with a small organ. The offer was accepted.

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Subsequently, a proposition was made by Mr. B. F. Weyman, through the pastor, to exchange the organ then in use for a larger and more expensive one, the Church to obtain an interest in the new organ proportionate to the value of the old one, Mr. Weyman assuming the additional cost. The proposition was accepted, and the thanks of the Council were tendered Mr. Weyman.

On the first Sunday in May, 1867, Mr. Laird became pastor of the Church. It was the Sunday of the Good Shepherd and he took as his text the Gospel for the day, *John* 10:11-16. Prior to his coming, a railing had been erected around the chancel and a lectern placed in it, so that the liturgical service could be conducted from the chancel. There was only a partial use of the Liturgy, as the people were not accustomed to the full Service.

Messrs. Hubley and Newmeyer, although holding offices in the congregation, were actively engaged in promoting the organization of a rival congregation and securing the services of a minister; the Council, therefore, requested Mr. Laird and Mr. George Weyman to wait upon them and confer with them upon the inconsistency of their position. This was done and they promised to send a communication to the next meeting of the Council.

June 7, a lengthy communication was read from Mr. George Hubley, who had been a member of the Council for twenty years, in which he tendered his resignation as an elder of the Church and requested that it be entered on the minutes. His resignation was accepted and ordered to be recorded. The secretary was instructed to communicate to him the action



THE REV. SAMUEL LAIRD, D.D.

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of Council and to reciprocate the expressions of Christian love in his letter. The pastor also presented a letter from Mr. J. S. Newmeyer, containing his resignation. The resignation was accepted and the letter laid upon the table. September 9 the resignation of Mr. J. H. Lyday was also received and accepted.

The disaffected faction which withdrew from the congregation after the final decision of the Supreme Court, bought a church property on Hand Street, and secured the services of the Rev. J. W. H. Stuckenberg. The venture there was not successful.

On the fourth Sunday in June Mr. Laird was installed as pastor. The sermon was preached by the Rev. Dr. Joseph A. Seiss of Philadelphia, the service being conducted by Dr. Passavant.

The Council decided that the next Communion, to be held on the first Sunday in October, should be in the morning instead of the afternoon as heretofore, and that the services preparatory to it should be held on the Friday evening preceding.

September 9, it was resolved that the delegate from the congregation to the Pittsburgh Synod be instructed to vote for the union of the Synod with the General Council.

When the Ministerium of Pennsylvania finally withdrew from the General Synod (Lancaster, 1866) it authorized an invitation "to all Evangelical Lutheran Synods, ministers and congregations in the United States and Canada which confess the Unaltered Augsburg Confession" to attend a convention for the organization of a general ecclesiastical body "on a truly Lutheran basis." This convention met in

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Trinity Church, Reading, Pa., December 12-14, 1866. Thirteen Synods were represented. The Rev. G. Bassler of the Pittsburgh Synod presided. The theses on "Principles of Faith and Church Polity" prepared by Dr. Krauth were discussed and adopted as the basis of the proposed organization.¹ November 20, 1867, the General Council itself was organized at Fort Wayne, Ind., in the church in which the General Synod had held its sessions the year before. The Pittsburgh Synod a few weeks before (October 15) had adopted, by a vote of sixty-three to twenty-one, the "Fundamental Principles of Faith" proposed for the General Council. At this time a small faction consisting of ten pastors and seven lay delegates withdrew, and, claiming the name, were afterward recognized by the General Synod as the Pittsburgh Synod, although the courts subsequently ruled that this was illegal.²

November 11, a formal invitation was extended to the General Council, which it was hoped to organize less than two weeks later in Fort Wayne, to hold its second meeting in the First Church in Pittsburgh in 1868, and this invitation was accepted.

January 6, 1868, the congregation elected Messrs. John Brown, William W. Wattles, and Col. James Sheafer members of the Church Council.

In accordance with a suggestion made by the pastor the following dates were agreed upon for special collections: Beneficiary Education, second Sunday in

¹ Jacobs, "History of the Evangelical Lutheran Church in the United States", page 471 ff.

² Burgess, "The General Synod in Western Pennsylvania", page 109.

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February; Home Missions, second Sunday in May; Synodical Fund, Sunday prior to meeting of Synod; Orphans' Home, Thanksgiving Day.

February 23, at a special meeting, the Council considered the request of the Ladies' Relief Society for a collection to be taken in the church to aid them in their efforts to relieve the suffering poor of the city. It was resolved, instead of a public collection, to appropriate one hundred dollars from the Indigent Fund.

The following committee was appointed to arrange for the entertainment of the General Council in November: Messrs. Thomas H. Lane, William P. Weyman, Dr. Lange, and Cols. Armor and Sheaffer. This second convention of the General Council was notable chiefly for an exhaustive discussion of the "four points," the questions concerning chiliasm, secret societies, pulpit and altar fellowship. The Council defined its position on these disputed questions and these declarations largely determined the attitude since taken by other Lutheran bodies, the Joint Synod of Ohio, the Iowa Synod, and the Missouri Synod, towards the General Council itself.

The Church Book, which had been in process of formation for several years by the Ministerium of Pennsylvania prior to the organization of the General Council, was introduced at this time. October 15, the treasurer of the congregation was authorized to purchase two hundred copies, which were sold to the members at cost. The book was first used in the services on November 8, a short time after its publication, and when the General Council met on November 12, it found its own book in the pews. The full

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Service, however, was not introduced at that time, inasmuch as it was thought that the people were not prepared for it. At the annual meeting in January, 1872, the congregation, by an almost unanimous vote, adopted the recommendation of the Council to introduce the full liturgical order. The pastor gave full explanation of the several parts of the Service and it was then employed in public worship with entire satisfaction.

The Rev. W. Berkemyer was introduced by the pastor and granted permission by the Council to collect funds in behalf of the Emigrant House in New York.

During this year (1868) the Ladies' Sewing Society was organized with Mrs. George Black as president. The Society has had a very useful and honorable career. In its forty years of active existence it has enlisted the interest of many of the women of the congregation and it continues to-day in its industrious and churchly way to further the interests of the parish and of the Master's kingdom at large.

May 11, 1870, the sum of one hundred dollars was appropriated to the Rev. J. Q. Waters, for his work in East Liberty, where Christ Church had been organized the year before, and shortly after this Mr. Waters was given the privilege of collecting in the congregation for the mission.

June 25, the choir committee reported that Messrs. B. F. Weyman, Charles Baer, and Peter Young proposed, if the Church Council would appropriate the sum of three hundred and fifty dollars annually, to act as organists in the Church and Sunday School and at all other services during the week, and also to

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engage a soprano to lead the singing at all services, and to supply the music. The committee was authorized to accept the proposition.

At the very close of this year occurred the death of Mr. George Weyman. He had lived to see the congregation, which he was so largely instrumental in founding, and for which he had labored and sacrificed so unsparingly, firmly established, prosperous, active in assisting other struggling congregations, and influential and respected in the councils of the Church at large.

The pastor announced his death December 30, 1870, and the following resolutions were unanimously adopted:

“ WHEREAS, in the Providence of God, George Weyman, at noon on Christmas, was taken from his family, the Church and this community by death, after a long life spent in devotion to their interests, and

“ WHEREAS, we are moved by affectionate gratitude to record our profound sorrow at the bereavement which this event has occasioned, and our testimony to the worth of the departed, therefore,

“ *Resolved*, That as a Church, we deplore the loss of a “ Father in Israel ” who in the office of Elder, a position he occupied with unvarying fidelity since the organization of this congregation, proved ever faithful, vigilant and kind; whose walk and conversation were unblamable, his zeal untiring and his faith unwavering.

“ That as associates, we lament the absence of one who was ever wise in his counsels, prudent in his actions, gentle in his demeanor and faithful to his obligations.

“ That we recognize the Mercy of our God in moving His heart to the establishment of this Church, and to the endurance of those trials of faith to which he was subjected during

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its years of struggling, borne as they were with unfaltering trust and unflinching courage, and in sparing him to realize the fruition of his hopes and labors in its permanent establishment and in its peaceful prosperity and enlarged usefulness.

“ That we hereby tender to his family our deepest sympathy in their sorrowful bereavement, invoking upon them the benediction of Him who has graciously revealed Himself as the Father of the fatherless and Friend of the widow.”

Mr. Weyman was a man of fatherly spirit, firm in his convictions, gentle in his intercourse, and was greatly beloved by the congregation that was so much indebted to him. On one occasion, being deeply wounded by remarks publicly made by a member of the radical faction, he would not approach the Communion table until the matter was satisfactorily adjusted. Accompanied by Mr. Laird, his pastor, he waited upon the offender, and came to a brotherly understanding with him, and then only felt free to partake of the Lord's Supper. He lived to a good old age and passed away honored by the community, and deeply mourned by the congregation.

June 12, 1871, the thanks of the Church Council were tendered to Messrs. B.F. Weyman, Peter Young, and Charles Baer for their efficient services in conducting the music of the congregation during the preceding year, and Messrs. Weyman and Baer were requested to take charge of the music in the Church and Mr. Young, the music of the Sunday School and Wednesday evening service.

July 3, the Council adopted suitable resolutions upon the death of John Brown, a deacon of the Church.

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October 11, the distribution of funds collected for the relief of sufferers from the fire in Chicago was entrusted to the Ladies' Sewing Society, who were actively engaged in forwarding supplies to be distributed by the pastors of the different Lutheran churches of that city. One hundred dollars were also appropriated from the Indigent Fund for this purpose.

A collection was also authorized in aid of the mission in Rochester, N. Y., served by the Rev. Reuben Hill.

Repairs were made to the church building at an expense of \$967.64, and the collections for the same amounted to \$908.00.

Early in the year 1872 a committee consisting of Messrs. W. F. Lang, J. A. Kaercher, and Col. James Sheaffer was appointed to solicit contributions to extinguish the Church debt, and also to secure contributions additional to the pew rents to meet the current expenses.

The lot of ground at the southwest corner of Penn and Ninth Streets, which had been purchased as a site for the proposed new church building, had been deeded to Messrs. George Black, J. S. Newmeyer, and Thomas H. Lane, as trustees. Just at that time the Confederate forces of the South had penetrated into Western Pennsylvania as far as Uniontown, Fayette Co. The owner of the lot, under these circumstances, hesitated to part with it, believing that it was safer for him to hold the ground than to take the money. The Church Council, fearing that if there was any delay the owner might withdraw from the sale of the property, accepted the deed as

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written in the name of trustees instead of the name of the corporation. In course of time the trustees were requested to deed the property to the Church. Mr. Newmeyer, who had acted with the opposition, desiring to retain the congregation in connection with the General Synod, refused to sign the deed. Suit was brought to compel him to do so. This was pending in the Courts for some time, and during the litigation Mr. Newmeyer died. The Supreme Court decided in favor of the congregation.

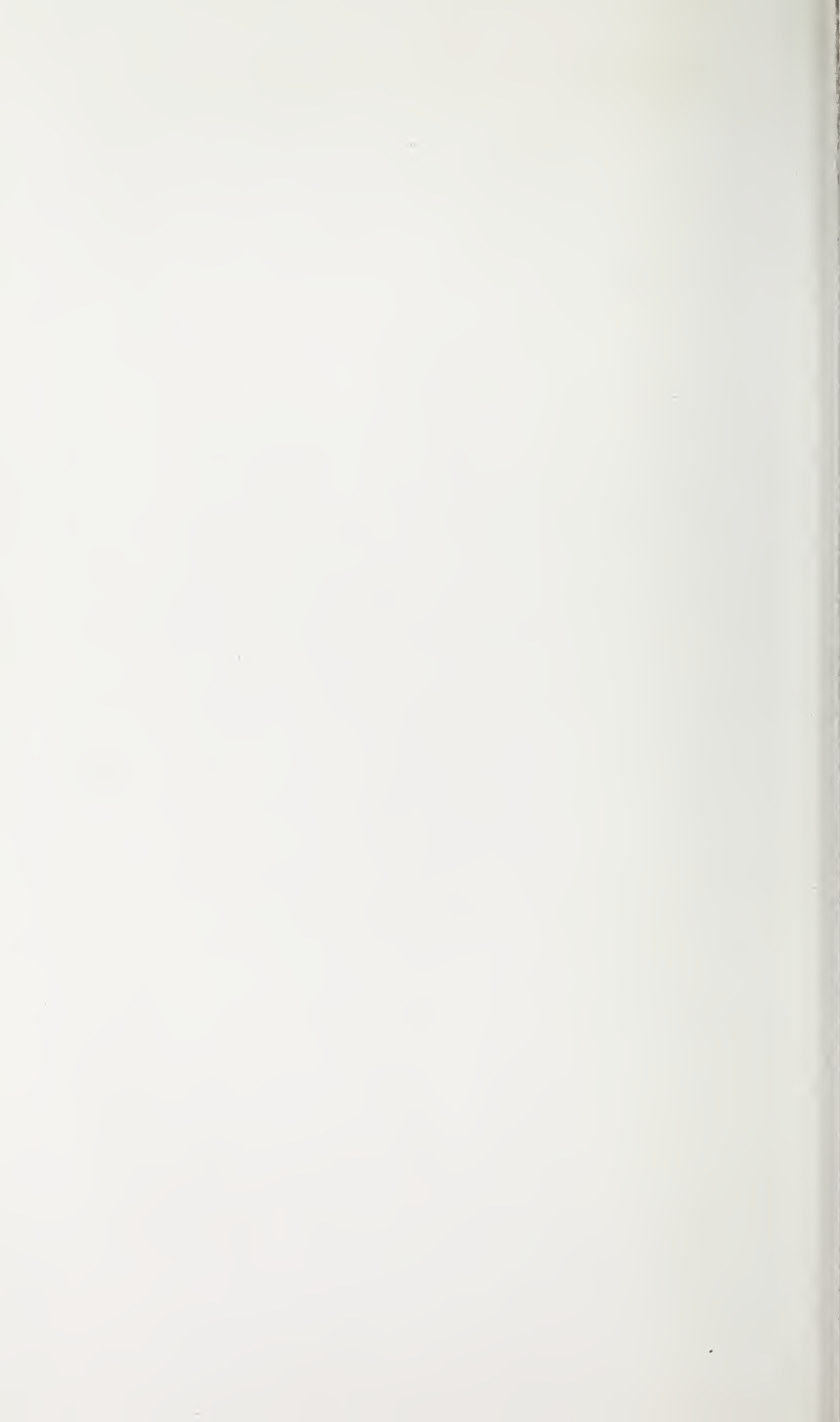
August 5 occurred the death of Mr. George Black. He was a prominent business man of Pittsburgh, a Director of the Pennsylvania Railroad, and largely interested in transportation lines. He was a regular attendant at the services of the First Church, and being possessed of ample means contributed liberally to its support, and to the furtherance of missions and works of mercy. He was a man of superior ability, of pleasing address, tactful, considerate, generous, and kindly. He died unexpectedly after a brief illness, and his loss was greatly deplored. In him the Lutheran Church had a warm friend and all its various causes suffered when he was removed.

March 3, 1873, the choir committee reported that Mr. B. F. Weyman, who had tendered his resignation as organist, would be willing to continue in charge of the music provided an appropriation of eight hundred dollars was made for the ensuing year, beginning May 5. This amount was appropriated.

July 7, the pastor formally announced the death of Mr. D. A. Foulke, an elder of the congregation, and the Council later adopted a suitable minute.

101	102	103	MRS. DE HAAN	39	38	37	36
DR. A. LANGE 108	C. GEISSENHAINER 107	W. A. PASSAWANT, D.D. 74	INFIRMARY 73	MISS DORTZER MRS. BOWMAN 33	F. C. NEGLEY 31	M. COOPER 29	D. WELTY F. S. WELTY 27
MRS. M ^c ILROY 106	DR. C. LANG. 105	72	71	MISS FORSYTHE 32	J. S. SCULLY 30	JOS. RAMBO 28	HENRY ZIGLER JOHN G. FRIES 25
MRS. H. SELLERS 104	103	J. B. NOBBS 70	PASTOR 69	GEO. WEYMAN IN MEMORIAM 67	MRS. J. D. FACKNER 26	WM G. ARMOR 23	MRS. D. M. ARMOR 21
D. SCOTT F. W. KRAEMER 102	DAVID GROUND'S MRS. MURPHY 101	B. F. WEYMAN 68	65	THOS. H. LANE 63	MRS. GEO. J. DUFF 24	MISS BACKOFEN G. A. EYSTER 19	H. E. WHITE JR. MRS. BUHL 17
CHAS. SWARTZ 100	MISS SPEIGEL MRS. CHAS. ZIMMER 99	W. B. M ^c COMPEY 66	65	GEO. BLACK IN MEMORIAM 61	W. WARREN WATTLES 20	J. C. AUFHAMMER 15	WESLEY W. WATTLES H. E. WHITE, SR. 13
W. W. WATTLES 98	W. W. WATTLES 97	MISS L. RAHM 64	63	WM. H. BLACK 59	MRS. DR. WOLFE 57	WM. SIEBERT 18	JOSEPH WATSON 11
JOHN A. KAERCHER 96	A. H. LANE 95	J. P. KAUFFMAN 62	61	MRS. LOUISA DE VORE 55	A. E. FRANK 16	JOHN BEST JR. MRS. L. JOHNSON 9	ERNEST WESSEL 7
JOHN B. KAERCHER 94	93	WM. BARKER, JR. 60	59	MRS. KATE WENKE 53	W. A. ZAHN MISSES' KERL 12	GEO. W. PERKINS MISS BELLE SEITZ 5	3
J. H. MEYER 92	JAMES SHEAFER 91	J. S. SEAMAN 58	57	MISS M. L. BROWN O. LEMON 49	MRS. E. J. HARLAN MRS. C. EARLEY 10		
MISS HAMMER WM. FULLER 90	MISS ANNIE MILLER MRS. JOHN GRIPP 89	HENRY BALKEN 56	55	47	O. PILQUIST MRS. L. C. ECKER 8		
MISSES EATON 88	F. C. KOHNE WM. DICKINSON 87	WM. F. LANG 54	53	MRS. JOHN WEISS 45	MRS. HEUN E. MASSINGHAM 6		
HENRY HERR 86	E. R. FUHR GEO. KIM 85	MRS. M. K. HECKERT S. A. STEWART 52	51	J. D. ERWIN 43	IDA VANDERGRIFF MISS K. SWAIN 4		
C. L. LANG 84	MISSES KIM J. H. NIEBAUM 83	J. P. SMITH 50	49	MISS SHAFER 41	2		
MRS. JENNIE SPEARS 82	MISS HEINZ MRS. KLEIN 81	EMIL DAUB 48	47				
MRS. SCHRIEBER 80	79	46	45				
A. N. TRIMBLE 78	CHAS. H. MYERS J. C. KOHNE 77	JOHN KRANZ C. A. GEISSENHAINER 44	43				
	F. W. KRAEMER 75	42	41				
76							

PEW PLAN OF THE SEVENTH AVENUE CHURCH



Pastorate of the Rev. Samuel Laird

A committee of five, Messrs. Thomas H. Lane, William F. Lang, D. M. Armor, John A. Kaercher, and William P. Weyman, was appointed to consider the price at which it would be deemed advisable to offer the present church property for sale, and the time and manner of making such an offer.

January 4, 1874, at the congregational meeting, upon motion of Mr. W. F. Lang, it was unanimously decided to appropriate the sum of six hundred dollars from the fund accruing from the rental of the church lot to meet the deficiency in the treasury.

May 4, after a somewhat extended discussion of the subject of building a new church edifice, it was decided to appoint a committee to consider the character and cost of a suitable structure preparatory to laying the matter before the congregation. The committee, which consisted of the pastor and Messrs. Weyman, Kaercher, Wattles, Lange, and Lane, reported favorably upon the project of building and recommended submitting the question to the congregation.

This was done at a congregational meeting held June 10, and the following preamble and resolutions were submitted by Mr. Thomas H. Lane on behalf of the Council:

“ Ten years have passed since with a commendable foresight sanctioned by the favor of Providence, this congregation was enabled to acquire a property located at the corner of Penn Avenue and Ninth Street whereon to erect a church edifice which would be better adapted to the convenience and comfort of the congregation and which would augment its influence upon the community; and whereas, our present church edifice, if its occupancy be continued for any consid-

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erable period, will require a large outlay in order to restore it to and preserve it in proper condition, therefore,

“ *Resolved*, That with grateful remembrance of those of our brethren now departed, who labored so earnestly and contributed so liberally towards the accomplishment of this end, and in humble reliance on Almighty God and chiefly for the promotion of His glory, that we do now proceed to the consummation of our long deferred intention by the erection of a suitable church edifice upon said property.

“ *Resolved*, That in furtherance of the foregoing resolution we will dispose of the present church and property and that the amount realized from its sale be devoted to the proposed church edifice, with the addition of such funds as may be contributed towards that purpose.

“ *Resolved*, That to carry successfully into effect the foregoing resolutions, there shall be appointed by the president a committee consisting of thirteen persons of whom the pastor shall be one, who are hereby empowered and instructed to make sale of the present church and property; to collect such additional funds as may be required; to adopt a suitable plan for a new church edifice and to make all contracts required for the building and completion of the same.”

The vote for adoption was unanimous. The committee finally named was: the Rev. Samuel Laird, John A. Kaercher, William F. Lang, William P. Weyman, William W. Wattles, Col. D. M. Armor, J. S. Seaman, Thomas H. Lane, C. Beringer, Henry Balken, W. Barker, Jr., John A. Wolfe, and Dr. C. C. Lange.

This committee at once proceeded with the work. Mr. James H. Windrim of Philadelphia, afterwards Supervising Architect of the United States, was engaged to prepare plans for a building, and the plans

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which he submitted were greatly admired. Two members of the committee made a trip east to inspect different churches, the pastor going as far as Hartford, Conn., to view a church constructed of Westerly granite, which the architect proposed to use in the new structure. A severe money stringency, however, in the community, occasioned peculiarly depressing financial conditions, and compelled an indefinite postponement of all plans for the erection of the new edifice.

After the improvement of the financial condition of the community, the congregation again undertook preparations for building. But just at this time the United States Government came into Pittsburgh to select a site for a new Post Office. Among the three places that were indicated and put under condemnation was the property of the congregation on Seventh Avenue, between Smithfield and Grant Streets. As a consequence this property could not be sold, and the purpose of the congregation was again thwarted. This state of affairs continued for a considerable time. The Government finally decided to build the Post Office on Smithfield Street, between Third and Fourth Avenues. The Seventh Avenue property was then released from condemnation, but only a short time intervened before the close of this pastorate, and nothing further was done in this direction at that time.

At the annual congregational meeting early in 1875, the auditing committee reported a deficiency in the treasury of \$1180.33 and a balance in the Indigent Fund of \$186.68. The committee appointed to sug-

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gest a plan to increase the revenues made the following report:

“ The undersigned committee appointed at the meeting of the Church Council held on the 28th ult. to suggest some plan by which to increase the revenue of the congregation and thereby to avoid the deficit which is annually to be provided for, would respectfully report that after due consideration, they know of no better plan than for the members of the congregation to make subscriptions of such amounts as they may be willing to give towards the support of the Church in addition to the assessments they now pay for pews or sittings. The amounts thus subscribed may be collected with the pew rents, or otherwise, as the preference of the subscriber would decide.”

The report was accepted and Messrs. John A. Kaercher, Col. D. M. Armor, and Thomas H. Lane were appointed to prepare and print a statement of the Church's finances to be sent to all the members.

About this time the Sunday School Association subscribed one thousand dollars to the Theological Seminary at Philadelphia, which had been established in 1864. The Association gave a note for the amount, and payments of one hundred dollars and accrued interest were made every year until the entire sum was secured. After this was accomplished annual appropriations were regularly made to Home and Foreign Mission work, which plan is still continued with ever increasing amounts.

May 21, 1875, occurred the death of Mr. F. A. Heisely, one of the founders of the congregation. During its early struggles for existence his faith in the ultimate success of the movement never wavered, and he aided and encouraged his fellow-worker, Mr.

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Weyman, in entire confidence that a congregation would grow out of the feeble beginning that had been made. He was the delegate of the congregation to the West Pennsylvania Synod when an earnest appeal was made by the congregation for aid. A man of a cheerful, happy disposition, he was deeply interested in the congregation's welfare, and fond of relating incidents in its early history. His memory deserves to be perpetuated for the services he rendered it.

Mr. Edward Rahm died July 28 of this year. He was a banker in Philadelphia and later in Pittsburgh, where he came into connection with the First Church early in its history. He was a generous supporter of the Church and of the charitable work with which it was associated. In later years he was severely afflicted, suffering from paralysis. On one occasion his pastor was accompanied in a visit to him by Dr. Krauth. Mr. Rahm referred to the funeral of a neighbor which was held that day, and remarked that he did not understand why so useful a man had been taken, and he, no longer of use in life, should be spared. Dr. Krauth replied, "They also serve who only stand and wait." It seemed to comfort him. He bore his afflictions with great patience and resignation and his death was greatly regretted.

Mr. B. F. Weyman resigned his position as organist and conductor of the music of the congregation, July first. The Council expressed its appreciation of his services in resolutions stating that

"WHEREAS, during a period of five years, he has rendered the Church in that capacity most faithful and important

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services, especially valuable during the introduction of our existing form of worship, . . . therefore,

“ *Resolved*, That we accept his resignation with regret, and in doing so, would tender the thanks of our congregation both for his services as a musician and his example of loyalty to its claims upon the time and the talents of its membership to aid in perfecting the praises of the Sanctuary.”

The choir committee was instructed to confer with Mr. Weyman respecting the purchase of his interest in the organ by the congregation. The committee was also instructed to organize a volunteer choir and to engage Mr. McCompsey as organist and to employ a tenor singer. The control of the music was placed in charge of the committee.

July 12, this committee reported the engagement of Mr. McCompsey as organist and of Mr. Diehl as leader of the music, each to receive three hundred dollars per annum. Also that Mr. Weyman offered to convey his interest in the organ to the Church for the consideration of his note amounting to eighteen hundred dollars, which amount had been borrowed from the Church Lot Fund as part of the investment he had made in the organ. This offer was accepted and the treasurer instructed to cancel and return the note.

Reference has already been made to the organization of the City Missionary Society during Mr. Hill's pastorate and to the establishment of St. John's Sunday School. The synodical controversy early disbanded the Society and the abandonment of the Sunday School was seriously considered, but finally the Sunday School of the First Church determined to maintain it. Mr. George Hubley was the first super-

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intendent, Messrs. C. C. Baer and Charles H. Gillespie succeeding him. The rent for the room in which the mission was begun, on the third floor of a building at the corner of Fifth Avenue and Pride Street, was very high, and for a long time greatly embarrassed the Sunday School. Arrangements were made with the German Lutheran congregation for the use of their church on Pride Street, near Fifth Avenue, for the sum of \$150 per annum. The rental was assumed by the congregation and the Sunday School moved to its new location. During the summer the School of the First Church met in the morning, and its superintendent, Mr. Lane, also served at the afternoon sessions of the mission. Mr. William W. Wattles then became its superintendent and was succeeded by Mr. Charles A. Geissenhainer. During Mr. Wattles' superintendency Mrs. Henry Phipps, then Miss Annie Shaffer, was the organist and led the singing of the School.

In 1869 the Council decided to secure a suitable lot for a church edifice and to build a chapel for the accommodation of the School and for holding other services; also, if possible, to obtain the services of a missionary to take special charge of this enterprise. Messrs. William F. Lang, George Black, Charles Meyran, and Col. D. M. Armor were appointed a committee for this purpose. The pastor collected about \$3000 in furtherance of this project. A lot was not obtained at this time, but subsequently Mr. George Black offered to donate a lot at the corner of Forbes and Jumonville Streets. Mr. Black, however, died a few weeks after making this offer, without carrying it out. His wife, Mrs. Jane B. Black, knowing his

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intention, gave a lot from her own ground, also at the corner of Forbes and Jumonville Streets, and thus fulfilled her husband's wish. A contract was made with H. E. White & Son for the building of a chapel for \$3425.00. Late in the fall of 1876 the School, led by Mr. Laird, marched in procession from the German church to the new chapel. The building was consecrated free from debt the Sunday after Christmas, 1876, and served until it gave place to the handsome building now used by St. John's congregation.

May 7, 1877, the sudden death of Mr. William P. Weyman was formally announced to the Council by the pastor. A son of Mr. George Weyman, he had been in active connection with the congregation all his life. He was a Sunday School worker, an active member of the Council, and had served faithfully as Church Treasurer for a period of ten years. He was very successful in interesting others in the work of the Church. During the Civil War he was a member of the U. S. Christian Commission, and earnestly engaged in relieving the wants of needy soldiers, especially of the sick. His untimely death deprived Pittsburgh of one of its most promising citizens, and the Lutheran Church of one of its best supporters. Col. James Sheafer was elected treasurer to succeed him.

July 2, Mr. Diehl, leader of the choir, was relieved and Mr. McCompsey, the organist, took entire charge of the music.

At the close of this year the congregation received from Mrs. Jane B. Black the sum of one thousand dollars, to be held in trust with the interest that

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should accrue therefrom, and to be applied to the contemplated new church building.

During this pastorate Albert F. Seibert, Geo. H. Gerberding, and Oscar V. Holmgrain, from among the young men of the congregation, entered the ministry of the Evangelical Lutheran Church.

The movement which resulted in the establishment of a Church in the East End was begun by Mr. Laird. He conducted services on Sunday afternoons in the German Lutheran Church in East Liberty, having the occasional assistance of the Rev. G. A. Wenzel. When the Rev. James Q. Waters resigned St. Peter's Church, Philadelphia, and came to Pittsburgh, he was placed in charge of this work and supported in part by the First Church. The congregation was organized June 25, 1869, with twenty-three members. A dwelling house on Station Street was purchased from Capt. Duff, for \$1800. The partitions of the rooms on the second floor had been removed, making a good-sized hall. Here the congregation held its services. The building was later sold for \$2800. Another lot was purchased and a chapel costing \$8000 erected on it, during the ministry of the Rev. J. Q. Waters.

During this pastorate the First Church made an earnest effort to provide for the religious care of the Swedes, quite a number of whom were working in the iron mills and other industries of the city. The Rev. John W. Kindborg, a Swedish student in the Theological Seminary at Philadelphia, was called as their pastor. The church building was placed at their disposal, whenever it was not used by the congregation for its own purposes. A congregation grew out of this movement. Mr. Kindborg also ministered

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at Brady's Bend and at Titusville, Pa., Mayville, N. Y., and at other places in New York and eastern Ohio. Several congregations of Swedes were organized at these various places. Mr. Kindborg returned to Sweden, but he was succeeded by other pastors who continued the work among their countrymen which he had inaugurated. The credit of commencing this Swedish work is due to the First Church.

In addition to the above a noble proposal was made by Mr. George Black, in the interest of the Scandinavians. In a letter to Mr. Laird, his pastor, dated November 8, 1869, he refers to the great want of ministers among the Lutheran Swedes and Norwegians who were settling in the West in great numbers. His letter continues:

“Would it not be a good idea and sound policy to send a competent person or persons to Sweden and Norway and get from there several young men who will keep these people together in the ‘true faith.’ . . . You will be among these people at Chicago [at the meeting of the General Council]; would it not be well to consult and see if this project is tangible. I will produce the funds for it, say three to five thousand dollars, to pay the expense of the parties to go there and the expense of men back to this country.”

To carry out this proposal Mr. Laird consulted the Rev. Dr. T. N. Hasselquist and arranged with him to go to Sweden. His idea was to get students graduating from higher literary institutions there to come here for their theological training in the Seminary of the Augustana Synod. This was done and all expenses were paid by Mr. Black. It is thus evident

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that the First Church of Pittsburgh had no small share in promoting the interests of the Swedes in this country.

In June, 1879, Mr. Laird received a call from St. Mark's Church, Philadelphia, and submitted his resignation as pastor of the First Church. The communication was received by the Council and referred to a committee consisting of Messrs. Lane, Lang, and Armor. The report of this committee was adopted and the Council proceeded in a body to visit the pastor, personally to urge their reasons for his remaining. In a letter of June 30, however, Mr. Laird conveyed his final decision and asked Council to accept his resignation, to take effect the end of July. The letter concludes as follows:

“ I cannot close this communication without bearing testimony to the courteous and fraternal spirit which has marked our official intercourse since the day that I came among you, more than twelve years ago. In all my relations with you, in public and private, I have received only kindness. I began my work among you almost a stranger. We have lived and labored together as brothers. Your consideration for my comfort, your furtherance of my plans, your steady support and assistance rendered in church work, and the gentleness and love you have ever manifested towards me, have indeed made my ministry a happy one. And now that it is about to be brought to a close, I can only render you the return of my sincerest thanks, but shall ever pray that our gracious Lord will bestow upon you all the ‘ fullness of the blessing of the gospel of Christ,’ and with the fondest memories shall always remain,

Your attached friend,

SAMUEL LAIRD.”

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The resignation was accepted with great regret, the Council adopting the following resolutions:

“ WHEREAS, the Rev. Samuel Laird has communicated to the Council of this Church the fact that he has accepted a call extended to him by St. Mark's Evangelical Lutheran Church of Philadelphia to become its pastor, and in consequence tenders to us his resignation as pastor of our congregation, to take effect at the close of the present month, and requests from us an acceptance of the same:

“ *Resolved*, That we yield a reluctant compliance to his request, deploring the occasion which terminates a connection formed more than twelve years ago, and notwithstanding the many severe and unusual trials that have befallen us during that period, nevertheless it has been characterized by unity, tranquility and prosperity.

“ *Resolved*, That though we cannot arrive at the same conviction as our pastor, as to his duty in the premises, yet we humbly pray the Great Head of the Church that He will overrule all to His honor and glory and the best interests of His earthly kingdom.

“ *Resolved*, That we hereby tender him our earnest wishes and prayers for his success and happiness in his new field of labor, and hope that the fraternal feelings heretofore existing between us, and that the personal loves and friendships formed, may be cemented rather than weakened by separation.”

On the last Sunday in July, 1879, Mr. Laird preached his farewell sermon, having served the congregation as its pastor twelve years and three months.

The Rev. Dr. Samuel Laird was born in New Castle Co., Delaware, Feb. 7, 1835. In young manhood he became a member of St. John's Church, Philadelphia, and graduated from the Philadelphia High School

Pastorate of the Rev. Samuel Laird

and the University of Pennsylvania. He abandoned the study of law for theology. Ordained to the Lutheran ministry in 1861, he accepted a call to St. Luke's Church, Philadelphia. In 1864 he became pastor of Holy Trinity, Lancaster, Pa., and in 1867 came to Pittsburgh. He has been pastor of St. Mark's, Philadelphia, for a period of nearly thirty years. He was one of the founders of the General Council, and its secretary for nine years; president of the Pittsburgh Synod; president of the Ministerium of Pennsylvania for three years; treasurer of the Ministerium of Pennsylvania, and for many years has been a director of the Theological Seminary at Philadelphia and its treasurer. He has ever been an active and valuable member of many of the important Boards and Committees of the General Council and the Ministerium of Pennsylvania, being specially interested in Missions and Church Extension. He is also a director of the German Hospital and the Mary J. Drexel Home, Philadelphia. In 1901 he was a delegate of the General Council to the General Lutheran Conference held in Lund, Sweden.

CHAPTER X

Pastorate of the Rev. Edmund Belfour, D.D.

1880-1892



R. THOMAS H. LANE was elected chairman of the Council to serve during the vacancy. Arrangements were made in the fall with the Rev. Enoch Smith, of Greensburg, Pa., to supply the pulpit on alternate Sundays.

The Council, finally, by a unanimous vote, recommended the Rev. Edmund Belfour, of Chicago, to the congregation, and at a congregational meeting, November 19, 1879, he was elected pastor, by a vote of ninety-eight to two. The call was made unanimous and the salary fixed at \$2800 per annum. The call was accepted and Mr. Belfour entered upon his duties here February 1.

February 7, 1881, upon the death of Mr. P. W. H. Latshaw, one of the deacons of the congregation, appropriate resolutions were adopted by the Council.

Throughout the entire history of the congregation the Indigent Fund was constantly drawn upon for relief of the poor, support of theological students, appropriations to Hospital and Emigrant work, Ministerial Relief, assistance to disabled clergymen and even to cripples and other unfortunates. No one can measure the real extent and value of this blessed ministry of mercy so quietly extended.

Pastorate of the Rev. Edmund Belfour

August 1, the death of Col. D. M. Armor, which had occurred July 26, was formally announced by the pastor and suitable resolutions were passed by a standing vote. Col. Armor's death was universally lamented. His fine natural abilities, developed by a collegiate education and private study, made him an exceedingly valuable and faithful member of the congregation. Although of a modest and retiring disposition, his courage and capacity were recognized by the military authorities and won unsolicited and deserved promotions in the service.

September 12, Mrs. Jane B. Black presented to the congregation a lot adjoining St. John's Chapel. The pastor was instructed to convey to her the thanks of the congregation. She also later gave eight thousand dollars toward the Building Fund of St. John's Church.

February 6, 1882, the Penn Avenue and Ninth Street property was leased for one year to William F. Lang for \$1100, the lessee to pay the taxes.

December 28, an offer of \$50,000 was made for this lot by Haworth & Dewhurst. A committee was later appointed to ascertain if a suitable building could be procured for the use of the congregation in the event of the sale of the church.

At the congregational meeting held January 1, 1883, reports showed the following balances: In Church Lot Fund, \$9,633.93, in Church Building Fund, \$1,341.96, in Indigent Fund, \$528.66.

At the suggestion of the pastor a committee was appointed to prepare and forward a letter to the Rev. Dr. Charles P. Krauth, expressing the congre-

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gation's sympathy with him in his continued illness and its earnest solicitude for his welfare. But two days later the Council received the sad intelligence of his death. The pastor and Dr. A. Lange were appointed to represent the congregation at the funeral, Friday, January 5, in Philadelphia. Mr. Thomas H. Lane also attended the funeral. The committee previously appointed was instructed to send a letter of condolence to the family. In recognition of Dr. Krauth's eminence in the Church and the world of learning, the church was draped in mourning.

November 5, 1883, Mr. Thomas H. Lane made a final report upon the perfection of title held by the congregation to the property at Penn Avenue and Ninth Street, and handed over the deeds conveying the trust in which the property was placed at the time of its purchase, the deeds being signed by John C. Newmeyer, administrator of Jacob S. Newmeyer, deceased, Alexander M. Black, administrator of George Black, deceased, and Thomas H. Lane.

The four hundredth anniversary of the birth of Martin Luther was celebrated by a service in the church, November 11, with appropriate decorations, music, and sermon.

Early in the year 1884, the Council considered the question of engaging a quartette choir, and finally authorized the choir committee to employ a suitable person to give instruction in music to such members of the congregation as might be willing to attend and also to lead the music in the Church services, at a salary not to exceed \$400.

More than a year later the committee reported having engaged Prof. McCollum to give lessons in vocal



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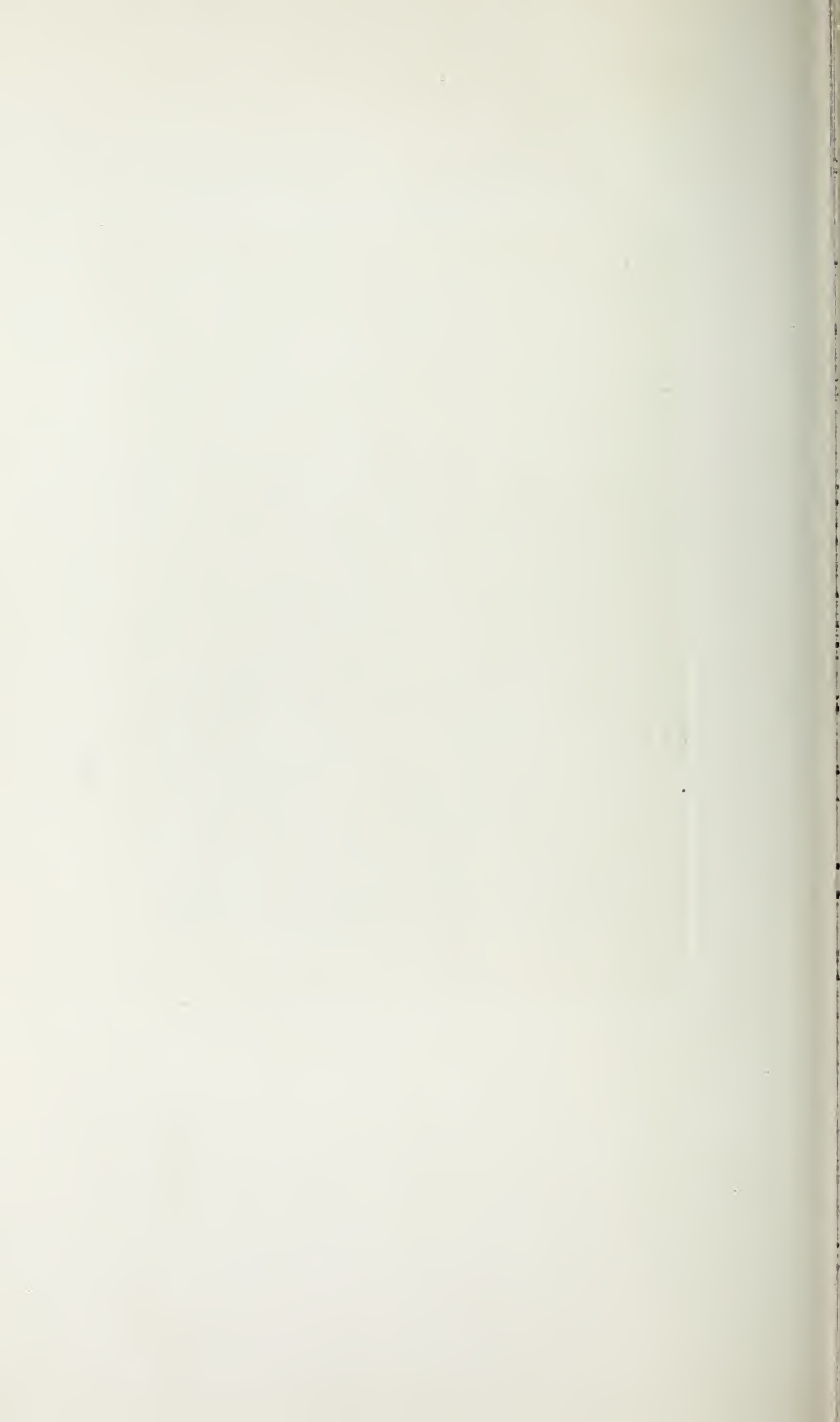
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music to the young people of the Church at \$5.00 per lesson. June 7, 1886, a bill of \$110 for these services was honored.

November 3, 1884, the Council requested Mr. Lane, in view of the approaching semi-centennial of the congregation, to collect all material accessible for a history of the congregation from its organization.

At the annual congregational meeting in January, 1885, Mr. Balken offered the following resolution:

“ WHEREAS, the Church lot belonging to this congregation at the corner of Penn Avenue and Ninth Street, by the changes and encroachments of business traffic and also in the changes of the residences of our people, has become unsuitable as a site for the erection of a church; and

“ WHEREAS, parties have made inquiries after the property for business purposes.

“ *Resolved*, That this congregation does hereby invest the Church Council with authority to sell and convey said property for a sum not less than \$75,000.00, it being left to the discretion of the Church Council whether to sell or not, without further authority from the congregation unless otherwise ordered.”

After considerable discussion a motion to adjourn to meet on Monday, January 12, prevailed. The adjourned meeting passed the resolution by a vote of twenty-nine to five.

Upon motion of Mr. George W. Geissenhainer the congregation decided that

“ WHEREAS, There has been an annual deficit of about \$600 in the revenues of the congregation and often a lack of the amounts assessed upon it by the Synod; and

“ WHEREAS, It is not expedient to have the periods for

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the collection of that which has been laid aside for the Lord's work placed at long intervals, therefore

"*Resolved*, That we return to the early and churchly custom of weekly collections and that such collections be taken as a part of the regular service, according to Lutheran usage, the first weekly offering to be received on Easter Sunday morning of this year."

This action concerning the offerings is explained by the strong feeling which had existed years before against the so-called "penny collection," and which had led to its discontinuance as undignified, and not a real "offering" or a proper part of worship.

About this time an offering was taken to aid in rebuilding the Lutheran Church in Rochester, Pa., recently destroyed by fire.

June 7, the Rev. J. Q. Waters, serving a mission congregation in Alliance, Ohio, stated that they were menaced with a loss of their property if not aided. The Council agreed to pay the interest on the mortgage for \$1,875 at the rate of seven per cent., provided an extension of two years be obtained from the holder.

While thus actively assisting other congregations, much earnest thought was being given to the question of securing another location and building a new church.

July 6, a committee consisting of Messrs. William W. Wattles, J. S. Seaman, and Henry Balken was appointed to learn at what price the property at the corner of Grant Street and Strawberry Alley could be obtained and to report as soon as possible.

July 27, a communication was received from M.

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Seibert & Company, the owners of a part of the property on Grant Street, offering their share, consisting of 100 x 94 feet, for \$45,000, the offer to remain open three weeks from date. Dr. F. Bese, the owner of twenty feet on the corner of Grant Street and Strawberry Alley, offered to sell this portion for \$11,500. The committee was requested to prepare a statement descriptive of the property to submit to a congregational meeting. The meeting was held August 12, and organized with the pastor as chairman and Messrs. Thomas H. Lane, vice-president, and B. F. Weyman, secretary.

The following communication was considered:

“ The Council of this Church having received the offer of a plot of ground as a site for the new church which we have so long contemplated building, and being convinced of its advantageous character, have deemed it their duty to call this meeting of the congregation and to submit this proposition for consideration and decision; and in order that the material facts in the case may be brought out and a clear understanding of its merits attained, the following statements are submitted:

“ FIRST: *Geographical Location of the Lot.*—It fronts on Grant Street from Strawberry Alley to a line within a few feet of the Reformed Presbyterian Church, and extends back to Foster Alley. It is therefore central, easy of access, and very near our present location.

“ SECOND: *Surroundings of the Lot.*—In front is Grant Street. On the right is a church separated by a private passageway; on the left is Strawberry Alley, on which a public schoolhouse fronts at a distance of twenty feet from the building line and a like distance from the Grant Street line, bringing the lot into bold relief. At the rear is Foster

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Alley, which at this point is exceptionally good in the character of its buildings. The lot therefore is open on all four sides, affording ample light, ventilation, and safety against fire. Sewer, water, and gas connections are complete on the premises.

“ *THIRD: The Size of the Lot.*—It has a frontage of 120 feet on Grant Street and a depth of 94 feet to Foster Alley, being nearly twice as wide as the lot we now occupy and only six feet less in depth. Only on such a large lot, affording room for grass and trees, can an edifice appear to advantage. The expenditure of \$50,000.00 would probably make a more pleasing showing than one of \$75,000.00 on a narrow lot, so important is the bearing of the surroundings.

“ *FOURTH: The Price of the Lot,* \$56,500.00, which by common consent is very cheap. More than two years ago, the Council appointed a committee to ascertain whether a suitable church lot could be secured, and although they made diligent inquiry, they found none until the one now under consideration was offered. Owing to the increasing demands of business, good lots are constantly becoming more scarce and more expensive. The present is an exceptional case.

“ *FIFTH: The Financial Question.*—A mortgage of \$18,000.00 rests on the lot offered us and does not mature for several years. Subtracting this amount from the purchase price, \$56,500.00, \$38,500.00 remains to be provided for. If we sell the Penn Avenue lot for \$75,000.00 and to this add the amount of the Church Lot Fund in hand, namely, \$12,000.00, we would have \$87,000.00 available. Paying \$38,500.00 on the lot, we would still have \$48,500.00 for building. We might with this in hand finish the new church, continuing in the meanwhile to occupy the present edifice, and the current interest on the \$18,000.00 would be no more than rent which we would have to pay for a temporary place of worship if this building were torn down to make way for another. The cost of building is at present very low, about

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25 per cent. less than a few years back. We have an instance of this in the fact that four years ago the lowest bid for building a public schoolhouse in a certain part of this city was \$43,000.00. The erection was delayed until this summer and now the contract has been let for \$31,000.00.

“SIXTH: A new church is desired and needed. It is needed to carry out the fundamental purpose of the donors of the Penn Avenue property. It is needed to satisfy the earnest wishes of our people in general according to repeated expressions. It is needed for the comfort of the congregation and especially for the interests of the Sunday School. It is needed to replace the present building, which is falling into decay. It is needed for the honor of the great Lutheran Church which we represent in this city. It is needed above all as a testimonial of our reverence for God and His worship. The serious question which ought to be met and determined is whether the present time and circumstances are not such as should call forth prompt action on the very important matter of deciding on a suitable site for a new church and proceeding to build it without delay. Within two days an answer must be given positively in regard to the offer now before us. Others are awaiting the opportunity to purchase the lot.”

Upon motion of Mr. William B. Wolfe, it was resolved to purchase the site and to build a new church. Upon motion of Mr. J. B. Duff, it was resolved to pay the price named for the lot, \$56,500, or less. Both resolutions were passed unanimously. The meeting adjourned to meet September 9.

September 9, the Council reported to the adjourned meeting of the congregation that the purchase had been made and that the deeds were held by the congregation. A slight reduction in price had been ob-

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tained from M. Seibert & Company and the final cost of the entire property was:

M. Seibert & Co.....	\$44,400 00	
Dr. F. Bese.....	11,500 00	
		\$55,900 00
Cash paid M. Seibert & Co.....	\$5,400 00	
Mortgage given them.....	21,000 00	
Mortgage due Mrs. Arthurs.....	18,000 00	
	\$44,400 00	
Cash paid Dr. F. Bese.....	3,500 00	
Mortgage given Dr. Bese.....	8,000 00	\$55,900 00

February 1, 1886, a rough estimate of the cost of building a church according to the plans and specifications already in the possession of the Council was first secured, but a committee consisting of the pastor, and Messrs. Thomas H. Lane, William F. Lang, Henry Balken, and W. G. Armor was appointed to make inquiries in regard to new plans.

May 10, the architect, Mr. Andrew Peebles, explained to the Council the drawings he had submitted. The Council approved the plans for a one-storied church and chapel with certain modifications, but a final vote was postponed until a later meeting. May 15, the modified plans were finally approved, though the interior arrangements were left for future decision. Five hundred lithographic prints of the plans were prepared by Mr. William G. Armor and distributed to the members of the congregation, with special ground plans for each member of the Council.

July 12, five members were granted certificates of dismissal to unite with the Emanuel congregation in Allegheny, the Rev. J. Q. Waters, pastor.

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November 1, a communication was received, signed by a committee of three, representatives of confirmed members of the Church who were engaged in the St. John's mission Sunday School, asking permission to have a congregational service in the chapel. Action was deferred.

November 16, a special meeting of the Council considered the offer of Mr. John Caldwell to purchase the property on Penn Avenue and Ninth Street for \$75,000, cash payment to be \$25,000, and the balance payable in two years and secured by a bond and mortgage bearing five per cent. interest; possession to be given December 1. The proposition was unanimously accepted. The lot when bought for the congregation during Mr. Hill's pastorate had cost \$20,000.

The money received was given to the treasurer of the Church Lot Fund and Mr. Lane was authorized to pay off the Arthurs mortgage of \$18,000 on the Grant Street property, and to pay Mr. David Black his commission of one per cent. for effecting the sale, and the attorney's fees. Mrs. Arthurs declining to receive payment of her mortgage before its maturity, Mr. Lane was authorized to take up the mortgage of \$21,000 held by M. Seibert & Co. The Church Lot Fund and the Building Fund were consolidated, to be known thereafter as the Building Fund.

January 3, 1887, the Council was authorized to sell and convey the church property at Seventh Avenue and Miltenberger Alley for such sum as might in their judgment seem adequate. January 10, Messrs. Thomas H. Lane and William F. Lang were appointed to negotiate the sale of the church property,

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and a building committee of seven was chosen, four members of the Council and three of the congregation, as follows: From the Council, the pastor, Messrs. Thomas H. Lane, William F. Lang, and J. S. Seaman; from the congregation: Messrs. B. F. Weyman, W. Warren Wattles, and John S. Scully. Mr. Weyman declining the appointment, Mr. George P. Black was subsequently elected a member of the committee by the Council.

January 24, an adjourned meeting of the congregation approved the building committee selected by the Council and adopted the plans proposed, provided the cost would not exceed \$60,000.

The following preamble and resolutions, proposed by Mr. Lane, were adopted by a standing vote:

“ WHEREAS, The present year is the fiftieth anniversary of the organization of this congregation, being its first Jubilee,

“ *Resolved*, That we devoutly acknowledge the goodness of Almighty God in enabling us to signalize its occurrence by undertaking the erection of a new church edifice.

“ *Resolved*, That in view of the blessings bestowed upon us as a congregation, in the years which have passed, we not only ‘thank God and take courage,’ but we do solemnly pledge ourselves to verify our gratitude to the Giver of them all by renewed and increased devotion to His Church, of which, by His grace, we are members.”

The Rev. Dr. Reuben Hill occupied the pulpit June 17, and presented the interests of the Theological Seminary at Philadelphia.

Considerable difficulty was experienced in making a proper foundation for the new church. In excavating, the workmen came upon a strong flow of water

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at the northeast corner at a depth of fourteen feet. To lead this away and to reinforce the foundation, a drain was constructed, and piles were driven to a depth of thirty feet along a part of the alley side and also along a section of the rear wall. This involved an additional cost of five thousand dollars.

Sunday, November 6, at 2.30 P. M., the corner stone was laid. The weather was exceptionally fine and the attendance large. The order of service was that provided by the Ministerium of Pennsylvania. The hymns were numbers 291 and 11, from the Church Book. The address was delivered by the Rev. J. A. Kunkleman, D.D., Mr. Belfour laying the stone. On the Grant Street side of the stone was the inscription, "Founded 1837, built 1887"; on the Strawberry Alley side, "I. H. S." The following articles were placed in a copper box in the southeast corner of the tower: copies of the Bible, the Church Book, the Sunday School Book, the Fundamental Principles of the General Council, the General Council Constitution for Congregations; Printed Minutes of the General Council, 1886; Minutes of the Pittsburgh Synod, 1887; Church papers (*The Lutheran*, *The Workman*, *The Herald und Zeitschrift*, and a Swedish paper); autographic list of the names of the pastor, officers of the Church, officers and teachers of the two Sunday Schools, officers of the Ladies' Society, members of the choir and of the building committee; printed program for the laying of the corner stone, and print of the church building on Seventh Avenue; and an historical sketch of the congregation from its organization, compiled by the pastor.

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At a special meeting of the congregation, it was decided to borrow \$50,000 from the Dollar Savings Bank, until December 7, 1888, \$25,000 to be drawn when the papers are executed and the balance on or before June 1, 1888, with interest at six per cent. The loan was secured by assigning the bank as collateral the bond and mortgage of John Caldwell for \$50,000, dated December 7, 1886.

The pastor announced that it been decided to place the following inscriptions: over the entrance in the tower, "God is Our Refuge and Strength"; over the porch entrance, "Reverence My Sanctuary."

A congregational meeting held October 12 decided upon the purchase of a new organ and a committee of five was appointed to contract for one not to exceed five thousand dollars in price; though if a suitable one could not be procured for this amount, an additional \$500 might be expended, which sum should include the cost of the motor. The committee consisted of the Rev. Mr. Belfour, and Messrs. W. B. McCompsey, B. F. Weyman, William W. Wattles, and G. W. Geissenhainer.

The Union Veteran League made inquiry concerning the lowest price for which the congregation would sell the old church and the amount of cash required. The price was fixed at \$60,000, with \$25,000 in cash, the balance in nine equal annual payments bearing five per cent. interest.

December 5, the pastor announced the offer of Mr. B. F. Weyman to present a marble baptismal font for the new church as a congregational memorial to the Rev. Charles Porterfield Krauth, D.D., LL.D.; the font to be a copy of the celebrated angel font

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carved by Thorwaldsen for the Lutheran Vor-Frue-Kirke (Church of Our Lady) of Copenhagen, Denmark. Mr. Weyman thus fulfilled the desire of his sister, Miss Harriet K. Weyman, whose purpose to make this gift had been frustrated by her sudden and universally lamented death a few weeks before. The Council gratefully accepted the offer and on behalf of the congregation expressed their thanks for the generous proposal.

January 2, 1888, the reports showed that beside the regular Synodical interests, special collections had been taken during the year 1887 for Thiel College, \$254; for the Theological Seminary in Philadelphia, \$2,250; for the Swedish Church, Lawrenceville, \$600; Allegheny Mission, \$250; Braddock Mission, \$150; Orphans' Home, \$250.

At this same meeting a paper was read by Mr. C. A. Geissenhainer, which concluded as follows:

“ Resolved, That, as the complete usages in the Services of the Evangelical Lutheran Church are approved by this congregation, the Council is authorized to procure the clerical robe commonly used in the Lutheran Church, and further that its use shall be introduced at the consecration service of the new church edifice.”

The resolution called forth only favorable expressions but a final decision was postponed for a special meeting. This was held October 3, and the resolution was adopted by ballot by a vote of 43 to 14.

The Society for Parish and Mission Work was organized April 20, 1888, in the lecture room of the Seventh Avenue Church. The wide range of its activities may be seen in the following extract from the Preamble of the Constitution which was adopted:

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“The cultivation of closer acquaintance and Christian relationship among our people; the cordial introduction, welcoming and visitation of new members; the gathering of people into the Church, and of children into the Sunday Schools; paying friendly attention to visitors at our public services; directing the attention of the pastor to persons who need his services and may be influenced for good; seconding the efforts of the officers of the Church in assisting and comforting the poor, the sick, and those otherwise afflicted; mutual edification and encouragement by gathering and imparting information concerning the need and opportunities for church-work at home and abroad, and giving and gathering means for the work of missions and mercy.”

This society has been most diligent in the work for which it was established. It has ever been one of the most active and efficient organizations in the congregation and is to-day doing splendid service in the parish and for the Church at large.

The cushions used in the pews of the old church and the benches used in the Sunday School were donated to the East Liberty Lutheran Church. The carpet was given to St. Thomas German Lutheran Church in Allegheny. The altar, baptismal font, and reading desk were given to the Lutheran Church of Philipsburg, Pa., the Rev. W. A. Passavant, pastor. The organ was sold to the Methodist Episcopal Church in Oakland for \$1,000.

The building committee was later authorized to negotiate for a mortgage to be placed on the old church for the sum of \$30,000.

An invitation was extended to the General Council at its meeting in Minneapolis, Minn., in the fall to hold its next session in the First Church, Pittsburgh.

The pew committee reported a general plan to

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secure the required revenue for the new church in the scale of rents for pews with annual subscriptions amounting to \$1,000.

The following farewell services were arranged to be held in the old church: Communion Service on the 14th of October, the Rev. G. A. Wenzel preaching the sermon; October 21, the morning sermon by the Rev. Dr. W. A. Passavant, and the evening sermon by the Rev. J. K. Melhorn; October 28, the Rev. Reuben Hill to preach at the morning service and the pastor at the final service to be held in the evening.

November 4, 1888, was determined upon as the date of the consecration, the sermon to be preached by the Rev. Dr. Samuel Laird. Special Sunday School services were arranged for half-past two o'clock in the chapel. The Rev. J. A. Kunkleman, D.D., President of the Pittsburgh Synod, was invited to preach in the evening. The last hymn at this service was written by the pastor for the occasion, and together with a picture of the old church, was printed for distribution. The pastor wore the clerical robe, beginning with the first service in the new church. The consecration services were favored with beautiful weather and the church was crowded to its capacity.

This edifice, the second to be erected by the congregation, is a Gothic structure of sandstone, with a single story above the basement. The church proper has two main entrances and is in the form of a Greek cross, the nave having a depth of seventy-four feet with an equal width in the transepts, providing comfortable seating capacity for above five hundred persons. On the northeast corner there is a tower and spire one hundred and seventy feet in height. The chancel is

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well elevated, while the organ and choir space occupy the western side of the north transept. Communicating with the church through the south wall is the Chapel, a stone structure fifty by thirty-two feet in size, used for Sunday School and other parish purposes. Adjoining the Chapel at the west end is a suite of three rooms for the use of the Bible Class, the Primary School, the Ladies' Society and the Church Council, extending originally the entire width of the church in the rear of the chancel. Considering the time of its erection, the structure is quite well arranged. The total cost of ground and building as originally completed and furnished, including the organ, was \$150,000.

The Ladies' Sewing Society contributed \$2,400, their savings for twenty years, toward the erection of a marble altar and the placing of other chancel furnishings. Mrs. Theodora W. M. de Haan made a special offering of \$500 to the Church Window Fund.

The committee appointed by the congregation to secure an organ made a contract with Johnston & Co., Westfield, Mass., for an organ and motor at a cost of \$5,250.00, and the same was installed in the new church before the dedication. The organ was of three manuals and pedal with thirty-two stops in all, and was, for its period, a very satisfactory instrument.

The first regular meeting of the Council was held in the new church November 5.

December 3 the Council extended "its hearty thanks to the members of the building committee for the faithful and highly satisfactory manner in which they have carried out their difficult and laborious

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trust in erecting and bringing to completion a church edifice that in all its parts is a joy to every member of the congregation as well as an honor to Him to whose service it has been consecrated.”

The pastor, Dr. Belfour, had been untiring in his labors, and his services during the entire undertaking were invaluable and received the especial appreciation of the congregation.

About this time the Society for Parish and Mission Work was given permission to use the basement of the church in setting type for the paper they proposed to issue quarterly, but the plan was soon discontinued.

Towards the close of this year the Council “requested the choir committee to take immediate action to improve the music in the church.”

February 4, 1889, the choir committee reported that Mr. B. F. Weyman proposed that if the Church would pay \$800 per annum, which amount would include the services of an organist and the repair of the organ, he would obligate himself to provide acceptable music under the supervision of the choir committee. The proposition was gratefully accepted.

April 1, the sale of the Seventh Avenue property to the Central District and Printing Telegraph Company for \$58,000 was reported. The purchasers assumed the mortgage for \$30,000 held by the Dollar Savings Bank and gave their note for \$28,000 payable September 1, 1889. This note could be discounted without recourse, making the net amount \$57,300.

The General Council convened in the church October 10. Some of the delegates were entertained in the families of the congregation, others were pro-

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vided for at the hotels. Messrs. J. A. Kaercher, B. F. Weyman, W. F. Lang, and the pastor were the committee in charge of all arrangements. The young men of the congregation arranged an enjoyable excursion on the river for Saturday afternoon.

The marble baptismal font was placed in position and solemnly set apart for its sacred use at the service on Sunday morning, the Rev. J. Fry, D.D., preaching the sermon. The American sculptor Park, in Florence, Italy, had been commissioned by Mr. Weyman to execute the work, an exact copy of Thorwaldsen's Angel of Baptism. The pastor was requested to communicate to Mr. Weyman the full appreciation and heartfelt thanks of the congregation "for the valuable and costly gift, which as one of the chief adornments of the church and as a beautiful work of art will perpetuate the memory of Dr. Krauth and of the Weyman family, to both of whom the congregation owes a great debt of gratitude."

November 7, the following communication was presented to the Council:

"We, the undersigned, agree to pay annually (in quarterly installments) the sums set opposite our names for the purpose of paying the salary of an assistant pastor for the First English Evangelical Lutheran Church in Pittsburgh. The duties of said assistant pastor to be to officiate in the First English Evangelical Lutheran Church of Pittsburgh and in St. John's Mission Church controlled by said First Church, as he may be directed by the vestry and pastor of said First Church. The salary of said assistant pastor not to exceed \$1,000.00 the first year, and thereafter to be determined by Council."



THE KRAUTH MEMORIAL BAPTISMAL FONT

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vided for at the hotel. Messrs. J. A. Kaercher, B. F. Weyman, W. F. Lenz, and the pastor were the committees in charge of all arrangements. The young men of the congregation arranged an enjoyable excursion on the river for Saturday afternoon.

The outside baptismal font was placed in position and solemnly set apart for its sacred use at the service on Sunday morning, the Rev. J. Fry, D.D., preaching the sermon. The American sculptor Park, in Florence, Italy, had been commissioned by Mr. Weyman to execute the work, an exact copy of Thorwaldsen's Angel of Baptism. The pastor was requested to communicate to Mr. Weyman the full appreciation and heartfelt thanks of the congregation "for the valuable and costly gift, which as one of the chief adornments of the church and as a beautiful work of art will perpetuate the memory of Dr. Krauth and of the Weyman family, to both of whom the congregation owes a great debt of gratitude."

November 7, the following communication was presented to the Council:

"We, the undersigned, agree to pay annually (in quarterly installments) the sum set opposite our names for the purpose of paying the salary of an assistant pastor for the First English Evangelical Lutheran Church in Pittsburgh. The duties of said assistant pastor to be to officiate in the First English Evangelical Lutheran Church of Pittsburgh and in all churches controlled by said First Church, as he may be directed by the vestry and pastor of said First Church. The salary of said assistant pastor not to exceed \$1,000 in the first year, and thereafter to be determined by Council."





Pastorate of the Rev. Edmund Belfour

B. F. Weyman,
Geo. P. Black,
Wm. H. Black,
H. W. Sellers,
J. A. Barker,

John B. Kaercher,
Jas. W. Kim,
Geo. A. Watson,
Jacob Lang,
E. W. Belfour.

The Council approved the proposition and heartily commended the young men who submitted it. A committee of five was appointed to "devise a plan under which this important work can be carried out, which plan the Council would report favorably to the next congregational meeting."

December 3, the committee recommended the appointment of a special committee to consider a minister suitable for the position; that the labors of the assistant pastor be devoted chiefly to St. John's Mission in building up the Sunday School, holding public services, and in pastoral visitation with a view to gathering a congregation; that he render such services in the mother Church as the Council may direct; and that he give his entire time to the duties assigned him. The report was adopted and referred to the approaching congregational meeting.

January 6, 1890, the proposition and the action recommended by the Council were approved and the Council was authorized to call an assistant pastor.

January 20 occurred the death of Dr. Arnold Lange and, with great sorrow, a memorial minute prepared by Mr. Thomas H. Lane was adopted by a rising silent vote of the Council. Dr. Lange had been received into the Church in 1841 and had served almost continuously since January 5, 1846, as a member of the Council. The resolutions speak of him as "one of the oldest, most revered and beloved members."

First English Lutheran Church

The appointment by the pastor and secretary of a committee of five ladies was authorized, to be known as the chancel committee, to have charge of the chancel and altar furnishings.

The Rev. F. P. Bossart was called as assistant pastor, at a salary of \$1,000 per annum. Mr. Bossart's acceptance of the call was announced March 3.

April 14, it was resolved to hold Sunday morning services in St. John's Mission, arrangements for evening services to be made as soon as deemed expedient. Messrs. Wm. G. Armor, J. H. Niebaum, and Col. Sheafer were appointed a committee on the affairs of St. John's chapel. An advisory committee for St. John's Mission was also appointed, consisting of the Rev. F. P. Bossart, Charles Geissenhainer, and Sherman Massingham. It was decided that all moneys collected at the mission should be expended under the supervision of these committees for the local purposes of the mission and that reports of such expenditures should be made to the treasurer of the Church. The use of the chapel was granted the Magyars and Slavs for service once a month on Sunday afternoons.

The current expenses of the congregation required an additional \$2,000, and the Council considered means of securing this amount. June 2 the pastor, Henry Balken, and George F. Kim were appointed to prepare a printed statement to be sent to every member of the congregation, requesting contributions to meet the deficiency.

July 7, 1890, Mr. Thomas H. Lane presented his final statement as treasurer of the Building Fund, showing that all claims for the building and furnish-

Pastorate of the Rev. Edmund Belfour

ing of the church had been settled; and that the mortgages held by M. Seibert & Co., F. Bese, and Mrs. Arthurs, amounting in all to \$47,000, had been satisfied. Thanks were extended to Mr. Lane for a donation and for his valuable services.

October 14, a memorial of St. John's Mission requesting the privilege of organizing as a congregation, forty-three persons having agreed to enter the organization, was received and later approved, and the following were among the conditions required: That the constitution proposed for congregations by the General Council, with needed modifications, and By-laws in harmony with the same, and submitted for formal approval of the Council, be adopted; that the pastor shall be *ex officio* a member of and the president of the Council; that the pastor shall be the Rev. F. P. Bossart and that he and his successors in the office shall hold their appointment from the Council of the parent Church until such time as the St. John's congregation shall become self-sustaining; that the organization shall be held to be a mission congregation of the First Church until it becomes self-sustaining; that after such appointment of the Rev. Mr. Bossart, he shall no longer hold the office of assistant pastor in the parent Church; that it shall connect itself with the Pittsburgh Synod of the General Council; and that the Council of the First Church appoint a committee to be called an advisory committee to act upon minor questions which may arise.

The memorial which had been prepared by the Rev. Mr. Bossart, and which was also signed by Messrs. Charles A. Geissenhainer, F. Lingenfelter, Wm. F. Shroeder, and W. F. Kaiser, included an his-

First English Lutheran Church

torical sketch of the mission, which recorded the fact that the Sunday School of the parent Church had for fifteen years borne the entire expense of maintenance.

Early the following year St. John's congregation asked consent to "erect a parsonage to cost about \$5,000, the first floor to be used by the Infant School." The request was denied by the Council as liable to interfere with a future church building, and the erection of an addition to the chapel was recommended, which was done.

By July, 1891, the mission announced that it proposed to pay one-half of the pastor's salary and one-half of the current expenses, and Dr. Belfour submitted a request to the Council respecting the building of a church. It was stated that contributions amounting to \$12,000 had already been promised, and permission was asked, if they could secure enough additional to make the sum \$20,000, to solicit further subscriptions for this purpose among the members of the First Church. The request was granted with the proviso that the mission incur no debt in carrying out its desires and that all plans, specifications, and contracts be submitted to the Council for its approval.

December 7, the committee appointed for that purpose reported it to be necessary that the revenues of the Church be increased by \$1,000 a year.

Mr. W. G. Armor reported having received a letter from Mr. B. F. Weyman calling attention to the fact that the time for which he had agreed to be responsible for the music of the Church, a period of three years, would expire April 1, 1892, and that he desired to be relieved. The choir committee, together with

Pastorate of the Rev. Edmund Belfour

Mr. W. Warren Wattles, was instructed to confer with Mr. Weyman, and to "express to him the decided approval of the Council of his management of the Church music, with the hope that he will reconsider his letter of withdrawal." The committee later reported that Mr. Weyman would not reconsider his action. They were instructed to arrange for a choir and to report to the Council. The Committee finally secured Mr. Weyman's promise to continue his management of the choir. An annual appropriation of \$2,000 was made and Mr. Weyman agreed to make himself responsible for all expenses of the choir and organist exceeding that amount.

February 1, 1892, Mr. Lane was excused from serving on the advisory committee of St. John's Church and Mr. John A. Kaercher was appointed in his stead. A communication was presented from the building committee of St. John's Church with the preliminary drawings of the new church. The Council expressed itself as pleased with the general plans and promised its approval of them provided the building could be completed without debt. The whole matter was referred to the advisory committee of St. John's Church with instructions to act with the committee of that Church.

April 4, Dr. Belfour through Mr. Lane presented his resignation to the Council in the following communication: "Dear Brethren:—I hereby offer the resignation of my office as pastor of the Church which you represent, the resignation to take effect on the first of July, 1892.

Yours truly in Christ, ..
EDMUND BELFOUR."

First English Lutheran Church

Upon motion, the resignation was accepted.

April 26, the Council, at a special meeting, considered the report presented by the Rev. Mr. Bossart concerning the proposed building of St. John's Church. Plans and bids were submitted. The lowest bid was \$21,000, and it was estimated that the completion of the church would require at least \$25,000. The Council advised securing additional subscriptions or modifying the plans.

Mr. Bossart reported May 16, that additional subscriptions amounting to about \$5,000 had been pledged and requested the consent of the Council to build. It was resolved "that as additional subscriptions have been made, St. John's Church is now authorized to build under the plans and bid of \$21,000, as submitted to this Council at its special meeting held April 26, 1892."

Messrs. J. S. Seaman and William F. Lang were appointed a committee and empowered to execute all contracts on the part of the congregation for the erection and furnishing of St. John's Church, to act jointly with the building committee of the latter congregation. Mr. William H. Black was afterwards added to this committee.

The offering at the June communion was devoted to the relief of sufferers from the flood and fires at Titusville and Oil City.

Mr. Thomas H. Lane was elected chairman of the Council during the vacancy in the pastorate and was authorized to have the pulpit supplied.

In addition to the general development of the congregation Dr. Belfour's pastorate was especially marked by the purchase of the Grant St. property

Pastorate of the Rev. Edmund Belfour

and the erection of the church thereon, and by the organization of St. John's congregation and the maturing of plans for the erection of its handsome church building. The clerical robe was also introduced in the services and the Society for Parish and Mission Work was organized.

The Rev. Dr. Edmund Belfour was born in Copenhagen, Denmark, August 9, 1833. Coming to America when he was eight years of age his family located in New York City, where he graduated from the College of the City of New York. Graduating from the Theological Seminary at Gettysburg in 1856 he served St. Paul's Church, Schoharie, N. Y., as pastor eleven years, and St. John's, Easton, six years. He organized the English work of the General Council in Chicago, 1874-1880, establishing Holy Trinity and Wicker Park congregations. Since resigning the First Church in 1892 he has been pastor of Memorial Church, Allegheny. His scholarly tastes and attainments have been widely recognized and the Church has frequently called him to positions of responsibility and honor. For years he was President of the Pittsburgh Synod and for many years he has been a member of the Board of Trustees of Thiel College and a valuable member of important Synodical and General Council Boards and Committees. His translation from the Danish of "Pontoppidan's Explanation of Luther's Catechism" has passed through many editions and is widely used. He received the degree of Doctor of Divinity from Thiel College in 1886.

CHAPTER XI

Pastorate of the Rev. David Harrison Geissinger, D.D.

1893-1906



INE months or more elapsed between the departure of Dr. Belfour and the arrival of his successor. During this period extensive improvements were made in the church building. It was frescoed, one of the ladies of the congregation offering, through Mr. Joseph S. Seaman, \$450 towards this purpose. Mr. B. F. Weyman submitted a proposition, offering to subscribe \$500 if it was decided simply to fresco in water colors and not adopt electric lighting; \$1,000 if the chapel and anterooms were done in oil and the church in water colors and electric lighting introduced in the church and chapel; and \$2,500 if all the fresco work were done in oil and combination gas and electric fixtures placed throughout. The Council gratefully accepted the liberal proposition and the trustees with the addition of Mr. W. Warren Wattles were authorized to co-operate with Mr. Weyman. It was finally decided to fresco in oil and to introduce electricity. Tablets for the Psalms and Hymns were also secured.

The reflectors and chandeliers formerly in use in the church were given to St. John's congregation.

Upon the completion of the improvements it was

Pastorate of the Rev. David H. Geissinger

found that, in addition to the subscriptions already secured, \$2,000 was required to satisfy all bills and to pay a note for \$1,600. Messrs. Wattles and Armor were appointed to secure the money and a few months later reported a total of \$2,130.94 received for this purpose.

The request of the ladies of the Sewing Society to be permitted to re-arrange and re-furnish the chancel was "thankfully granted." The ladies received very generous assistance in this work from one of the members of the congregation. The immediate improvements which they decided to make included a new marble altar, in place of the one which they had installed in the church at the time of its erection, and marble wainscoting within the chancel, the height of the altar. This work was done and the church was frescoed in the summer of 1892. The altar which was removed was given to St. John's Church.

It was also determined to make other extensive improvements as opportunity offered. These included the placing of a mosaic reredos and mosaic wall panels, the reredos to be surmounted with a mosaic lunette representing the Madonna and Child with the adoring angels; three small windows in the front of the church, representing the Christ, St. John, and St. Matthew; handsome brass candelabra to be placed in the chancel; a brass pulpit and eagle lectern; brass wall brackets for electric lighting and a large electric chandelier in the centre of the church, to replace all former systems of illumination. All of these changes were made at different times during the next few years and the entire work was completed in the summer of 1897.

First English Lutheran Church

The church was re-opened for services September 25, 1892, the Rev. Dr. Laird preaching both morning and evening. He also administered the communion to the congregation November 6.

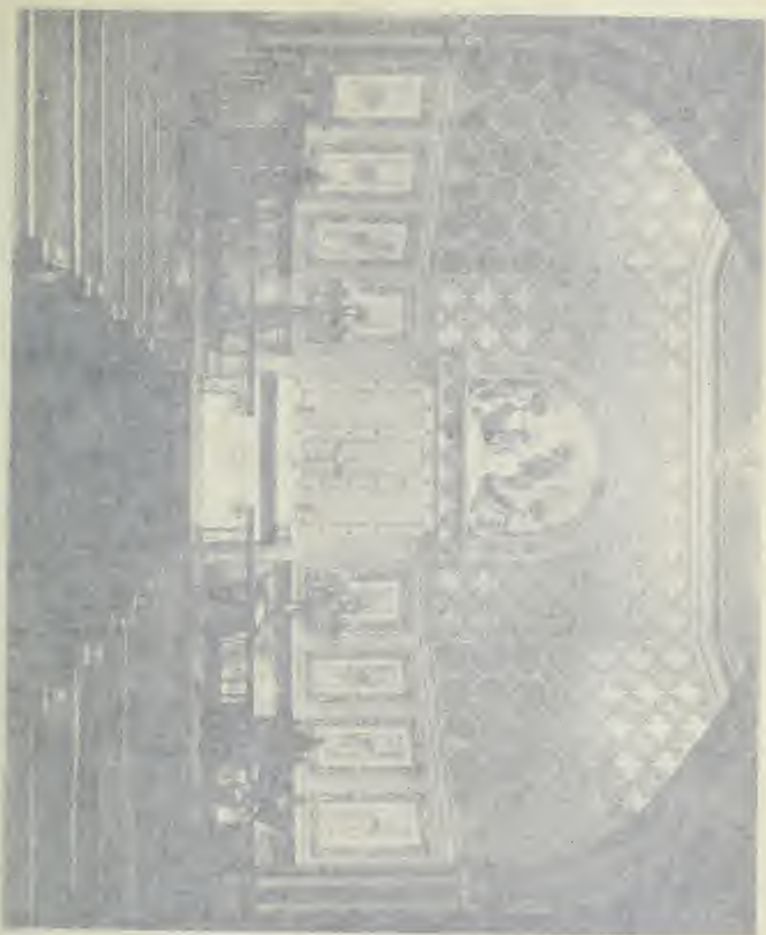
The Pastoral Association was granted the chapel for Tuesday evening, January 3, 1893, for the purpose of organizing "The Evangelical Lutheran Mission and Church Extension Society of Pittsburgh, Allegheny and Vicinity." The Pittsburgh Synod had authorized this organization in 1892. In 1894 it was incorporated under the laws of Pennsylvania for

"The establishment of Evangelical Lutheran Sunday Schools and Congregations in the Cities of Pittsburgh, Allegheny and vicinity.

"The purchase of lots, erection of houses of worship, and assistance in the payment of debts."

This work is done by loaning money for five years without interest, secured by first mortgage. The money is then returned, and is loaned elsewhere. At the end of every seventeen years it has saved its full amount in interest to the beneficiaries, and is still in hand. Beginning in 1893 with a working capital of only \$43.02, its resources in 1908 amounted to \$20,089.29, as follows:

Cash on hand.....	\$2,627 04
Perpetual fund	50 00
Spring Garden Avenue property....	5,000 00
Loan Trinity Church, Verona.....	340 00
Loan Emanuel Church, Allegheny..	500 00
Loan Memorial Church, Allegheny..	1,790 00
Loan Zion Church, Ambridge.....	2,500 00
Thomas Avenue, Bellevue, property	7,282 25
	<hr/>
	\$20,089 29



CHANCEL OF THE GRANT STREET CHURCH

First English Lutheran Church

The church was reopened for services September 25, 1892, the Rev. Dr. Laird preaching both morning and evening. He also administered the communion in the congregation November 6.

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This work is done by loaning money for five years without interest, secured by first mortgage. The money is then returned, and is loaned elsewhere. At the end of every successive year it has saved its full amount or interest to the beneficiaries, and is still in hand. Beginning in 1893 with a working capital of only \$1000, the resources in 1908 amounted to \$20,039.29, as follows:

Cash on hand.....	\$2,627 04
Perpetual fund.....	50 00
Spring Garden Avenue property....	5,000 00
Loan Trinity Church, Verona.....	340 00
Loan Trinity Church, Allegheny..	500 00
Loan Memorial Church, Allegheny..	1,790 00
Loan First Church, Ambridge.....	2,500 00
Thames Avenue, Bellevue, property	7,282 25
	<hr/>
	\$20,039 29



Pastorate of the Rev. David H. Geissinger

At a special congregational meeting January 25, 1893, the Rev. David H. Geissinger, of Easton, Pa., by a vote of 97 to 7, was elected pastor at a salary of \$3,000. The call was made unanimous and was promptly accepted, April 23 being named as the date of entrance upon the work. A reception was given to Mr. and Mrs. Geissinger by the ladies of the congregation in the chapel on the 26th of April.

The new Church Book, containing the Common Service, was introduced in the services the first Sunday in July, the books being secured through the Ladies' Sewing Society. December 3, the first full rendering of the Vesper Service was given, the musical setting being a manuscript arrangement of the Plain Song, which after years of continuous use in the congregation was incorporated in the published Service Books edited by Mr. Archer and Mr. Reed.

September 20, Mr. G. E. Krauth was admitted to membership by certificate, the two surviving sons of the Rev. Dr. Krauth thus being members of the congregation.

October 4, at a special congregational meeting, the building committee of St. John's Church reported that it would be necessary to secure \$7,000 to pay all bills for erection and furnishing, and that to negotiate a loan it would be necessary to have the consent of the First Church, as it held title to the property. The Council was authorized to negotiate a loan for the necessary amount by executing a bond and mortgage.

October 29, St. John's Church was dedicated, Mr. Geissinger preaching the sermon. Morning service was omitted in the First Church and the members

First English Lutheran Church

attended the service of dedication in large numbers, rejoicing with the young congregation in its possession of its own completed and beautiful building.

With the first Sunday in Advent Mr. Geissinger began the issue of the *Weekly Parish Bulletin*, one of the brightest and best of parish papers, which has continued ever since to be a most useful factor in the congregation's life. In his own inimitable style, Mr. Geissinger filled its columns with bright, pithy paragraphs of optimistic philosophy, sound instruction, high ideals of churchmanship, and wide conceptions of the Church's mission, as well as local parish items. Sound doctrine and churchly practices were explained and it soon established itself as a positive, helpful factor in developing congregational intelligence, interest, and unity. For more than four years it appeared weekly, and since September 25, 1898, when it changed its name to the *Parish Bulletin*, it has been issued at frequent intervals.

January 17, 1894, a series of Wednesday afternoon organ recitals was begun. These were continued during Lent, and were the beginning of the beautiful special Lenten services which were continued for ten years. The service was held at four o'clock. Special organ music, often with violin or cello, was followed by appropriate Passion music by the choir, and hymns and the Litany by the congregation. These services were singularly beautiful, devotional, and helpful.

March 5, in an effort to increase the revenues of the congregation, the Council determined upon important changes in the system of collections, to go into effect the first Sunday in May: *First*, that

Pastorate of the Rev. David H. Geissinger

special collections be taken on the first Sunday of each month and that these monthly collections shall take the place of all special collections heretofore taken for benevolent objects except the Easter offering and that for the Orphans' Home taken on Thanksgiving Day: *Second*, that the moneys realized from these collections shall be paid into the treasury of the Church; *Third*, that the Church Council shall hereafter, at its discretion, make appropriations to the benevolent objects heretofore provided for by special collections; and all excess of funds raised by this means over and above what is necessary to provide for the usual contributions to the benevolent works of the Church shall be available for the current expenses of the congregation.

June 4, the death of Dr. W. A. Passavant was formally announced to the Council. The pastor and Messrs. Lane and Balken were appointed to prepare a suitable minute for record. The church was draped for the funeral services which were held in it on the following Wednesday. The building was crowded, many clergymen from a great distance being present to honor the memory of one who was recognized as one of the leaders of the Church, a great missionary, an influential editor, and one of the greatest philanthropists of the country. Addresses were delivered by the Rev. H. W. Roth, D.D., and the Rev. D. H. Geissinger, D.D. Interment was made in the family burying-ground at Zelienople.

June 28, the congregation lost a most estimable and active member in the death of Miss Ida Sheaffer, superintendent of the Infant School.

First English Lutheran Church

The Pittsburgh Synod met in the church September 18, 1894. Entertainment was provided for a great many of the delegates by the congregation at the hotels at an expense exceeding \$700. This was the fiftieth anniversary of the organization of the Synod in the old First Church building on Seventh Avenue.

At the annual congregational meeting in 1895, the use of wafers instead of bread in the Sacrament was discussed and the question was left undecided for the "thoughtful consideration" of the members. Dr. Geissinger gave a full discussion of the subject in the *Bulletin* of January 20. Two years later a motion to introduce wafers was made but final action was postponed because of the small attendance at the congregational meeting.

March 4, the pastor and the secretary were requested to prepare a minute relative to the death of the former pastor of the congregation, the Rev. Dr. Reuben Hill.

In response to a suggestion of Leander Trautman, Esq., an invitation was extended to the Luther Leagues to hold their first national convention in the church October 30 and 31 of this year. The convention was a notable one, with representative men and women from all parts of the Lutheran Church in attendance, nearly four hundred delegates from twenty States being enrolled. The proceedings were dignified and impressive, the addresses were of a high order, and the singing was a noteworthy feature. At this convention a national organization was effected.

October 7, the Council unanimously passed the following resolution: "*Resolved*, that the Church Coun-



ST. JOHN'S LUTHERAN CHURCH
Built in 1893

First English Lutheran Church

The Danabrook Synod met in the church September 12, 1894. Entertainment was provided for a great number of the delegates by the congregation at the house at an expense exceeding \$700. This was the annual anniversary of the organization of the Synod in the old First Church building on Seventh Avenue.

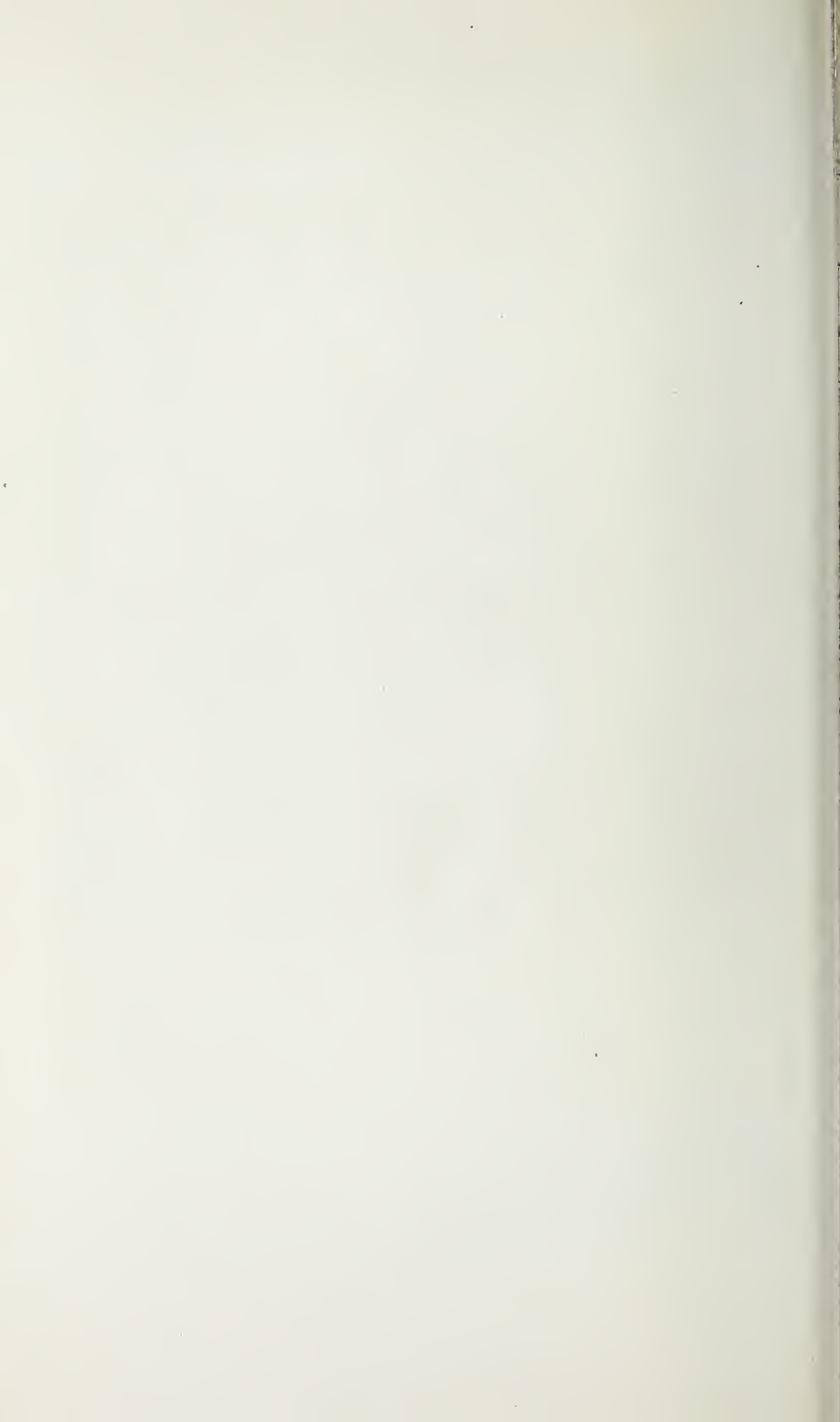
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March 4, the pastor and the secretary were requested to prepare a eulogy relative to the death of the former pastor of the congregation, the Rev. Dr. Wadsworth.

In response to a suggestion of Leander Trautman, Esq., an invitation was extended to the Luther League to host their first national convention in the church October 29 and 31 of this year. The convention was a national one, with representative men and women from 15 parts of the Lutheran Church in attendance, nearly four hundred delegates from twenty foreign lands enrolled. The proceedings were dignified and impressive, the addresses were of a high order and the singing was a noteworthy feature. At this convention a national organization was effected.

October 7, the Council unanimously passed the following resolution: "Resolved, that the Church Coun-





Pastorate of the Rev. David H. Geissinger

cil does hereby convey to Mr. B. F. Weyman the cordial thanks of our congregation for the admirable electrical appliances for lighting our church and thereby enhancing in an eminent degree its beauty and comfort."

November 4, the Altar Society was organized for the purpose of caring for the church vestments, providing flowers for the altar, and arranging the chancel for the public services. The Society has ever accomplished its work with earnest fidelity and quiet unobtrusiveness.

January 7, 1896, at the regular congregational meeting, the pastor was requested, upon the suggestion of Mr. Lane, to prepare a history of the congregation from its founding to the present.

July 6, announcement was made that \$2,000 had been bequeathed by the late Mrs. Jane B. Black for St. John's Church. This legacy was finally applied to the payment of the mortgage on the property. The pastor also reported a donation of \$100 for a proposed congregational paper.

January 4, 1897, the Rev. G. W. Critchlow, who had succeeded the Rev. Mr. Bossart as pastor of St. John's, reported to the congregational meeting increased attendance at their services, and that the mortgage had been reduced \$3,000, \$2,000 having been received from the estate of Mrs. Black, \$700 contributed by members of St. John's congregation, and \$300 taken from the balance in the building fund.

The missionary zeal of the congregation was felt in very helpful measure by Grace Church, Allegheny, when, after a very precarious existence, the following named persons took up the work of the Sunday School

First English Lutheran Church

and the Young People's Society: Messrs. Horace W. Bikle, George Gillespie, A. W. Smith, Charles G. Smith, T. L. Sheaffer, Bertram Geissinger, Miss Ida Sheaffer, Miss Caroline L. Ritchey, and Miss Anne E. L. Portzer. These persons labored with remarkable success, doing their work in a commonplace hall in Spring Garden Avenue, and in the face of a very trying environment, beginning in 1893. Their ranks were recruited in 1894 by Mr. Charles W. Fuhr, Mr. James Armor, Mr. Albert Heckel and Mr. John A. Scully, Jr. After four years or more of earnest work the corner stone of a church building was laid November 1, 1896, and the church was consecrated January 31, 1897. The cost, including the furniture, was about \$4,475. The Rev. J. J. Brubeck was the pastor in charge of the mission. The young people labored with mind and heart and hand, even to the setting up of the pews of the new church and much other manual labor. One of these workers, Mr. Fuhr, is still actively engaged in the work of that parish.

The congregation at the annual meeting January 3, 1898, carefully considered and unanimously adopted the revised constitution and by-laws which had been prepared by the pastor and Mr. Lane at the request of the Council, and they were printed together with a list of the first members and the successive pastors of the congregation.

The following action of the Council, referring to the generous assistance given the ladies of the Sewing Society in the rearrangement of the chancel by one of the members of the congregation, was ordered to be reported to the congregation and was an item of

Pastorate of the Rev. David H. Geissinger

the pastor's annual report and received the hearty endorsement of the congregation:

“The Church Council having deferred making formal expression of their delight and gratitude for the improvements added to the chancel of the church through the generosity of Mr. B. F. Weyman, preferred to await its completion before making such acknowledgment to him. We do now beg to assure him that we regard the improvement as a most valuable contribution to the adornment of our church, not only as a work of art, but also for its elevating influence, inspiring the hearts of worshippers by presenting to their contemplation that culmination of the Divine Mercy, the Incarnation of our Blessed Saviour. Both in the conception and in the execution of the improvement, our fullest desires have been satisfied and our most grateful thanks are tendered Mr. Weyman, with our sincere wishes and prayer that he may long be spared to share with us and our successors the privileges of our spiritual home.”

March 7, “authority was given the choir to wear vestments on all occasions when the Sunday School worships with the congregation.”

Another handsome memorial was installed in the church in the spring of this year, when three beautiful windows were erected in the north transept of the church, the central one of which bears the following inscription:

IN LOVING MEMORY OF FATHER AND MOTHER.

GEORGE BLACK, DIED, AUGUST 5, 1872,

JANE BARCLAY BLACK, DIED, MAY 7, 1896.

The central window is of unusual size, containing over five hundred square feet of glass. It was designed by Mr. Frederick Wilson of the Tiffany Studios of New York. The subject illustrated is that

First English Lutheran Church

of the Twenty-Third Psalm. The window is divided into three lancets, the upper portion of which is a most beautiful and effective architectural design which is carried up through the tracery of the window. In the centre lancet there is a majestic, dignified, prayerful figure of the Good Shepherd in the midst of the sheep. His hands are clasped and His eyes are raised toward Heaven as if interceding with His Father for the flock over which He has been given charge. In the side lancets are shown two figures of angels,—one of them holding the torch of Faith and the Book of Knowledge, while the other shows the Angel of Mercy and Peace with a palm branch in one hand and a circle of stars in the other. These two figures are intended to illustrate the concluding lines of the Psalm;—"Surely goodness and mercy shall follow me all the days of my life and I will dwell in the House of the Lord forever." In the background of the three lancets are shown a number of angels grouped in prayer and adoration. The coloring is very rich and beautiful, the prevailing tones in the figure-panels being deep blues and purples, while the design in the canopies is worked out in different shades of amber. One of the striking features of the design is the fact that in spite of the unusual size of the window, the composition is yet so simple and conveys the whole story and meaning in a glance. The material used is Tiffany Favre glass.

The windows were formally accepted and their significance discussed by the pastor in a special service on Good Shepherd Sunday, April 24, 1898. The Council took the following action April 4:

Pastorate of the Rev. David H. Geissinger

“ WHEREAS, The children of the late George and Mrs. Jane Barclay Black, in loving memory of their parents, have caused to be placed in the north transept of our church three windows, the large or central one of which is of extraordinary beauty and artistic excellence, therefore,

“ *Resolved*, That we hereby, for ourselves and on behalf of the congregation, express our high appreciation of their commendable act. We are especially gratified, since those who are thus affectionately commemorated were held in high esteem by those who knew them, and who for many years were pleasantly associated with them in the services and activities of the congregation. We therefore deem it eminently fitting that the memory of these faithful servants of the Master should be thus perpetuated.

“ We regard these windows as a valuable addition to the impressive and instructive decoration of our church. The admirably chosen design strikingly interprets one of the most precious assurances of the Divine Word and will thus be a constant object lesson to all.”

July 13, 1898, an auxiliary of the Red Cross Society was organized in the congregation to aid in the systematic support of the general Society for the relief of suffering in the Spanish-American War. The officers elected were: President, Mrs. Wm. F. Lang, Vice-Presidents, Mrs. Wm. H. Black, Mrs. John H. Boyts, and Mrs. Joseph S. Seaman; Treasurer, Mrs. Hew C. Torrance; Secretary, Miss Carrie E. Kim.

October 3, the Lutheran Liturgical Association was organized in the chapel, and continued to hold regular monthly conventions there for a period of seven years. Three special annual evening services were held in the church, at which addresses, afterwards printed, were delivered by the Revs. Edward T. Horn, D.D., LL.D., J. F. Ohl, Mus. Doc., and President John

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A. W. Haas, D.D. The discussions of this body and the publications which it sent forth from Pittsburgh to members in no less than twenty-two States of the Union and four provinces of Canada, were of very great influence in promoting a knowledge of the principles and the history of Christian Worship in the broadest sense, and aided materially in developing a desirable uniformity of practice throughout all branches of the Lutheran Church in this country. The officers of the Association throughout the entire seven years of its active history were, President, Rev. Luther D. Reed; Vice-President, the Rev. Prof. Elmer F. Krauss, D.D., Secretary-Treasurer, the Rev. R. Morris Smith, Ph.D.; Archivarius, the Rev. George J. Gongaware.

On Sunday, January 15, 1899, the funeral services of Sister Louisa Marthens, the first deaconess consecrated in America, were held in the church. Before her consecration she had been an intelligent and active worker in the congregation and a teacher in the Sunday School, and her later years were full of continued devotion and serious responsibility.

Authority was given the committee of St. John's Church to collect funds during the coming year among the members of the First Church in order to supplement the insufficient revenues.

The decoration of the church for Easter and Christmas festivals was placed in the hands of the Altar Society and the Society was given an annual appropriation of one hundred dollars for the purpose.

June 15 and 16, the Second Convocation of Church Musicians authorized by the General Council held its

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sessions in the church. The papers read were afterwards published.

Sunday evening, December 3, the Jubilee anniversary of the organization of the Protestant Deaconess work in this country was observed, and the Rev. H. E. Jacobs, D.D., LL.D., delivered the address.

December 27, the request of Mr. Weyman to have the organ rebuilt was granted, with the understanding that the passageway in the rear of the organ would be closed permanently and the space thrown into the organ chamber. By this means and by enlarging the opening in the front of the organ chamber, room was gained for the addition of twelve new stops, two in the great organ, three in the swell, three in the choir, and four in the pedal, thus giving forty-four stops in all. Many new couplers, piston movements, adjustable non-moving registers and release pistons, pedal movements and releases were built in, greatly increasing the efficiency of the instrument. The original pipes of the Johnston Co. were used, being revoiced by Mr. Philip Wirsching, who made all the new metal pipes. The pitch was lowered to international 435A, which necessitated the addition of a new CC pipe for each stop, the setting up of all stops a semi-tone, and revoicing and tuning at that pitch. The Austin air chest was adopted on account of the steadiness of its wind supply, the accessibility of all parts of the mechanism, and other advantages. When the organ was finally completed in the fall of 1900 by the Austin Company of Hartford, Conn., it was one of the very finest church organs in the city. The Council in behalf of the

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congregation, formally expressed its grateful appreciation of the generous gift.

The thorough cleaning, refrescoing, and general renovating so frequently required in a church located in Pittsburgh has always been an item of heavy expense. This work in the summer of 1900 amounted to \$2,441.69. The following amounts were expended, in their respective years, for this same purpose: 1850, \$807.47; 1869, \$787.98; 1875, \$1,550.00.

Tuesday evening, October 30, the eve of the Festival of the Reformation, the Leipzig Quartette for Sacred Music, Herr Bruno Roethig, Director, gave a memorable concert in the church.

Beginning December 3, 1900, the Lutheran Choral Society met in the chapel on Monday evenings for some years. Under the earnest direction of Mr. Frank Benbow, it accomplished a great deal in uniting the young people of the various congregations in an effective organization which led the services and rendered special music very acceptably at many general conventions of the Lutheran Church in the Pittsburgh district.

In response to appeals from St. John's congregation, \$1,100 was contributed by members of the First Church toward the salary account of St. John's congregation.

July 1, 1901, the Lutheran Church lost one of its most able and active men in the sudden death of the Rev. W. A. Passavant, who had most successfully assumed the heavy responsibilities long carried by his father. The funeral services were held in the church, Wednesday, July 3, the Rev. Drs. H. W. Roth

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and D. H. Geissinger delivering addresses. The interment was in Zelienople, Pa.

Saturday morning, September 14, after a week of most painful anxiety, the sad news of President McKinley's death, which had occurred at two o'clock that morning, was received. The services on the following Sunday in hymns, anthems, prayer, and sermon took note of this great national sorrow. President Roosevelt's proclamation appointing Thursday, September 19, as a day of national mourning and prayer was read and a service was announced for that day at eleven o'clock.

This memorial service, which commemorated one of the most deplorable events in our country's history, was exceedingly beautiful and impressive. The church was tastefully and effectively draped by Mr. E. R. Fuhr, and was filled with worshippers, many strangers being present. It was a service in which every one was a mourner and where all felt that millions of others sincerely shared the sorrow. The service was read by the Rev. Luther D. Reed, pastor of Emanuel Church, Allegheny, and the address was delivered by the Rev. D. H. Geissinger, D.D.

October 7, 1901, a communication was received from St. John's congregation informing the Council of its election of the Rev. William H. Fehr as pastor, and requesting the approval of the First Church. The reply of the Council offered no objection to their action but affirmed the unwillingness of the First Church to assume any financial obligation towards the salary of the pastor of St. John's Church.

Towards the close of this year the "Choral Service Book," edited by Mr. Harry G. Archer, the

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organist of the church, and the Rev. Luther D. Reed, appeared from the press. This is the first serious effort to provide the historic Lutheran music for the historic Lutheran Liturgy in the English language. Together with the earlier "Psalter and Canticles" and the later "Season Vespers" by the same editors it has been in constant use in the services of the congregation ever since, and has secured a wide recognition throughout the entire Church. Mr. Archer and the entire choir of the First Church, after weeks of arduous rehearsal, rendered this music and many classic choir numbers at the Convocation of Church Musicians held under the auspices of the General Council in St. John's German Church, Buffalo, N. Y., October 8 and 9, 1901. Full Choral Matin, Vesper, and Communion Services were rendered and the Convocation was in many respects the most notable one in the history of Lutheran Church Music in America.

August 17, 1902, Mr. Lane resigned as superintendent of the Sunday School. The Teachers' Association took especial note of his remarkable service in the School and on September 21 elected Mr. J. Harvey Wattles to succeed him as superintendent.

Early in the year 1903, Mr. Weyman having intimated his desire to be relieved of the charge of the choir, the Council passed a series of resolutions, concluding as follows:

"We fully recognize and profoundly appreciate the very great and unusual service which he has for so many years so cheerfully and generously rendered to our congregation in this department. We learn with keen regret of his desire and intention to withdraw from the position he has so long

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and so faithfully occupied. We further instruct the choir committee to endeavor to dissuade Mr. Weyman from his purpose, or failing in that, to urge him to continue in charge of the personelle of the choir and its business affairs, and to act as an advisory member of the choir committee with full authority to consult with the pastor and organist in all matters that may claim their attention."

February 3, the choir committee submitted a communication from Mr. Weyman, of which the following is a part:

"After due consideration of the desire of the Church Council, I respectfully submit the following proposition: I will continue the management of the choir, take care of the organ and motor, pay water tax, or pay for electricity if a change of motor power be made, continue the same number of voices, nine or more, and the organist, for the sum of two thousand dollars a year, beginning May 1, 1903."

Certain provisions specified in the communication were considered and adopted item by item. Upon motion of Mr. Lang in receiving and accepting the proposition, the Council thanked Mr. Weyman for his generous proposal and for remitting one month in the specified time for making payments under the contract.

June 26, a special meeting of the Council was held to consider a price to be given to responsible parties for the sale of the church. The trustees were authorized to consider an offer of \$350,000 for the church property with certain specified reservations, and to report any such offer.

At the congregational meeting January 4, 1904, the statement of the treasurer showed that \$1,500 would be required for payment of obligations. The treas-

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urer and secretary were instructed to print the report and to send the same to each member of the congregation, with return envelopes addressed to the treasurer affording an opportunity for contributions for the removal of the indebtedness.

The Third General Conference of Lutherans was held in the church April 5-7. It was a splendid gathering of representative men from the General Synod, United Synod in the South, and General Council. One hundred and ninety-four clergymen enrolled and many laymen attended the sessions. The Revs. Henry E. Jacobs, D.D., LL.D., L. L. Smith, D.D., and M. W. Hamma, D.D., presided, and the secretaries were the Rev. W. K. Frick, D.D., for the General Council, the Rev. A. J. Turkle, D.D., for the General Synod, and Pres. James. A. Morehead, D.D., for the United Synod South. Papers of permanent value were read and these together with the discussions were later printed. The Conference closed Thursday evening with a Choral Vesper Service (Advent to Ascension) at which representative Lutheran music was sung by the choir and congregation and an address delivered on "The Common Music for the Common Service" by the Rev. Luther D. Reed.

The offering for Home Missions at the Easter morning service amounted to \$747.25 and that of the Sunday School at the evening service, to \$404.98.

Contributions amounting to \$1,696 were subscribed and paid to clear the Church of all indebtedness.

May 13, the congregation sustained a great loss in the unexpected death of Mr. William F. Lang.

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For forty-three years he was a faithful and devoted member of the congregation. During the greater portion of that time he had been a valuable member of the Church Council, wise in counsel and unhesitating in the performance of duty. Appropriate resolutions were adopted by the Council.

July 11, the pastor presented an appeal from St. Mark's Lutheran Church, New York, in behalf of the sufferers from the recent appalling disaster of the burning of the *General Slocum*, an excursion boat filled with the members and friends of the congregation. More than eleven hundred persons lost their lives. An offering was taken July 24.

The resignation of Col. James Sheaffer as treasurer of the Church was reluctantly accepted, with sincere appreciation of his twenty-six years of faithful service, and of the uniform kindness and courtesy which had endeared him to all. Mr. Otto C. Graf was elected his successor, to assume charge August 1.

October 18 and 19, the Pennsylvania State Luther League held its convention in the church.

Wednesday, December 7, 1904, the congregation, the community, and the Church at large, were shocked to learn of the terribly sudden prostration of Dr. Geissinger by a form of paralysis. Beloved by his people, most highly esteemed throughout the Church, thousands hoped and waited with anxious sympathy for tidings of improvement. But it was the beginning of a long struggle of many months with disease, and never was nobler courage, greater faith, brighter cheer, or more loving consideration for others than that which transfigured his affliction.

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At the congregational meeting held January 2, 1905, the following letter, dictated by the pastor from his sick bed, was read:

“ DEAR BRETHREN :—I had hoped to be able to prepare my usual report for presentation at the congregational meeting, but I have been dissuaded from attempting to do so. Under the circumstances, I must therefore content myself with sending to you my most affectionate pastoral greeting with the earnest prayer that your deliberations may be directed by the Holy Spirit and may have single respect to the glory of the Master and to the extension and strengthening of His Kingdom.

“ Perhaps my chief concern in my present affliction is for the continued welfare of the congregation and of all our people. But I am fully persuaded that everything possible in this emergency will be done by you to make up, and even more than make up, for my enforced and, I trust, temporary absence.

“ Be assured of my presence in spirit and of my earnest wish for the prosperity of the congregation and for the highest welfare of each one of you.

“ May the New Year bring to each of you richer and sweeter blessings than have ever come to you before.

“ Very sincerely and affectionately,

“ Your Pastor,

“ DAVID H. GEISSINGER,

“ per E. J. L.”

Messrs. Thomas H. Lane and Henry Balken were appointed to reply to Dr. Geissinger's communication, and to express the deep sympathy of the congregation and its earnest hope and prayer for speedy recovery.

A special congregational meeting was held March 1 to consider the nomination by the Council of the

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Rev. George J. Gongaware, of Warren, Pa., as associate pastor. Mr. Gongaware was unanimously elected by ballot and a formal call was extended to him, signed, according to the requirements of the constitution, by the Rev. D. H. Geissinger, pastor and president; Thos. H. Lane, acting president, and Henry Balken, secretary Church Council.

This call was duly accepted in a letter of April 10, 1905, and Mr. Gongaware entered upon his work as associate pastor, May 11, 1905.

The Rev. Dr. J. A. Kunkleman regularly supplied the pulpit for some months, until Mr. Gongaware's arrival, and the Council later recorded its appreciation of "his timely and most acceptable services."

Miss Sarah Shaffer, the oldest member of the congregation, one of the first teachers in the Sunday School and actively and generously interested in every good work, was called to her eternal home March 3, 1905.

March 6 a legacy of \$300 was received from the estate of Miss Maria Forsythe, and transferred to the Indigent Fund.

The Easter offering of the congregation was \$732.03, and the offering of the Sunday School, \$349.10. The treasurer was instructed to pay \$200 to the General Council Church Extension Fund, \$500 to the General Council Home Mission Fund, \$32.03 to the Porto Rico Mission Board, and the entire amount of the Sunday School's contribution to the Pittsburgh Synod for Home Missions.

The youngest society in the congregation, the Chapel Guild, was organized by the young ladies of Mr. Samuel L. Hamilton's Sunday School class

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April 26, 1905, for the purpose of caring for the chapel vestments and decorations and assisting mission congregations in securing furnishings and supplies. Its work has been done with very commendable faithfulness.

The advisability of organizing a Sunday School in Shadyside as a branch of the main school had been given earnest attention for years. At the June and July meetings of the Council, Messrs. Charles W. Fuhr and Horace W. Bikle presented statements, urging its importance and announcing that the rent and other expenses had been guaranteed for a term of three years by a member of the congregation. After earnest consideration the Council approved the plan and the school was organized Sunday, October 1, 1905, in the Alinda School at Fifth Avenue and Clyde Street, addresses being made by Dr. Geissinger, Mr. Thomas H. Lane, Mr. J. Harvey Wattles, and the Rev. George J. Gongaware. Mr. Horace W. Bikle has been the efficient superintendent from the beginning.

December 3, the first Sunday in Advent, the Rev. Mr. Gongaware was installed as associate pastor. The Rev. Luther D. Reed preached the sermon and Dr. Geissinger spoke the words of installation.

Miss Louisa Sellers, Mrs. Mary B. Sellers, and Mrs. Hannah A. Seaman, the latter for many years the efficient president of the Ladies' Society, were all called to their eternal reward during the year 1905.

Dr. Geissinger was present and presided at the congregational meeting January 1, 1906. He presented his annual report, and stated that his progress

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towards recovery had been slow, and that if the near future did not give assurance of more active usefulness, he would very reluctantly be constrained to relinquish the active ministry.

Wednesday, January 17, a notable service was held in the church in commemoration of the two-hundredth anniversary of the sailing of Ziegenbalg and Pluetschau, the first Lutheran foreign missionaries, from Copenhagen, Denmark, for Tranquebar on the coast of Hindustan, where they arrived July 9, 1706. These missionaries sailed November 29, 1705, but the observance of the anniversary was purposely deferred to the Foreign Mission season of the Church Year. Addresses were delivered by the Rev. J. Fry, D.D., of Philadelphia, and the Rev. Luther Kuhlman, D.D., of Gettysburg. The occasion was made the more notable by the presence in large numbers of Lutherans of various Synodical affiliations.

February 5, the following communication was received by the Council:

“ DEAR BRETHREN:

“ After long and careful consideration, I herewith tender my resignation as pastor. I am persuaded that, under the circumstances, my withdrawal from the active work of the pastorate is a duty that I owe to myself and to the congregation and that it will be for the best interests of both.

“ I respectfully beg you to take action in this matter as soon as may be agreeable to your discretion. I shall ever cherish as a most precious possession the delightful remembrance of our association as pastor and people. I especially wish to thank you, one and all, for your considerate and generous treatment of me in my affliction. For many, many years to come, may the Council and the congregation of

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the First Church enjoy that peace, harmony and prosperity which have marked the years that are past.

“ Yours in the Christian faith,

“ D. H. GEISSINGER.”

The communication was received and laid over for future consideration.

March 5, the resignation was accepted with the greatest regret, to take effect April 1, 1906, from which date Dr. Geissinger was unanimously elected pastor emeritus. The Rev. George J. Gongaware was declared pastor of the congregation to date from April 1, 1906. The correspondence concerning the action is as follows:

“ PITTSBURGH, PA., March 7, 1906.

“ REV. D. H. GEISSINGER, D.D.,

“ Pittsburgh, Pa.

“ DEAR DR. GEISSINGER:

“ Your communication under date of February fifth, conveying to the Church Council your resignation as pastor of the congregation, was submitted at the regular meeting in February. It was then deemed wise to defer its consideration to a future date. At the meeting of that body held March 5, it was given the careful and respectful consideration that its importance demanded. Realizing the grave requirement of relief from the anxiety and sense of responsibility inseparable from the occupancy of your position as pastor, and impressed with the conviction that your recovery of normal health is retarded by such conditions, with great reluctance the Church Council, on motion, accepted your proffered resignation, the same to take effect from April first *proximo*. Deprecating any severance of our hallowed fellowship, it was resolved by our body to request that you accept the relation of pastor emeritus and the annual appropriation of six hundred dollars connected therewith.

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“ The deep-seated affection felt for you personally, and the profound admiration entertained for your pulpit and pastoral ministrations, are so manifest to you, that a certification in words would diminish rather than emphasize their existence.

“ With assurance of our affectionate regard and our prayers for your highest good, we remain, as ever,

“ Yours truly,

“ THOMAS H. LANE,

“ *Acting Chairman Church Council.*

“ HENRY BALKEN,

“ *Secretary.*”

“ MR. THOMAS H. LANE, Acting Chairman,

“ MR. HENRY BALKEN, Secretary,

“ DEAR BRETHREN :

“ I have your valued communication informing me of the action of the Council on Monday evening, March fifth. I beg to assure you, and the congregation through you, that I not only heartily acquiesce in this action, but that it meets with the full approval of both my judgment and feeling. I certainly appreciate the high honor the Council has conferred in asking me to accept the office of pastor emeritus. This will relieve me from active duties and burdensome responsibilities, and at the same time enable me to feel that I still occupy an important official relation to the congregation. I hereby cheerfully and gratefully accept this honorable relation, and hope that I may in time regain sufficient health and strength to be, in some measure at least, actively useful in the service of the Master.

“ While I am gratified to know that it was the generous impulse and earnest wish of many that a much larger appropriation should be made for me, it was my own desire that the financial consideration should be merely nominal. You have dealt with me very generously during all the years of my pastorate and especially during the protracted period

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of my illness. Indeed you have done so much for me that I should not feel quite comfortable to accept more, especially in view of the fact that in the future larger demands will be made upon the members in order to maintain effectively the increasing work of the congregation. To allay any disturbing solicitude in regard to the welfare of myself and family I may be permitted to say that we shall have a sufficient competence to relieve us from anxiety in regard to material necessities.

“ I do most cordially reciprocate your kind expressions of affectionate esteem. May the blessing of Him whose we are, and Whom we serve, be with you always.

“ Your brother,

“ DAVID H. GEISSINGER.”

“ PITTSBURGH, PA., March 6, 1906.

“ REV. GEORGE J. GONGAWARE, Associate Pastor,

“ First English Evangelical Lutheran Church,

“ Pittsburgh, Pa.

“ DEAR SIR:

“ At the monthly meeting of the Church Council last evening, Dr. Geissinger's resignation as pastor was very reluctantly and with great regret accepted, and he was unanimously elected pastor emeritus, both of these changes to take effect April first, 1906.

“ At the same time, you were declared pastor of the congregation, beginning with the first of April, 1906.

“ Very respectfully,

“ THOMAS H. LANE,

“ HENRY BALKEN,

“ *Acting Chairman.*

“ *Secretary.*”

“ DEAR BRETHREN AND FRIENDS:

“ The action of the Church Council taken at the meeting on Monday, March fifth, has impressed me anew with the

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serious responsibility resting upon those who are called to the office of the ministry. This impression is deepened by a full realization of the importance of this parish. When I review the illustrious history of this congregation, when I recall the capable, godly men who have ministered to you in holy things and led you to your present exalted position in the Church at large, I shrink from the duties to which you have called me; but when I note your faithful kindness, when I am reminded of the zeal, devotion and loyalty which have constantly characterized your church life, when I fully believe the promise of the great Head of the Church, "My grace is sufficient," I am encouraged to accept the office of pastor, fully appreciating the great honor of this position and willingly assuming the responsibilities of this place of trust and opportunity.

"For the glory of God, and for the extension of Christ's kingdom, I now undertake this work, in the name of the Father, and of the Son and of the Holy Ghost. Amen.

"Faithfully yours,

"GEORGE J. GONGAWARE."

Dr. Geissinger was released from suffering Friday evening, March 22, 1907. Although anticipated, the announcement of his death came as a shock to the congregation. The funeral services were held in the church Monday afternoon, March 25. The auditorium was filled with mourners, many of whom were personal friends not connected with the congregation. He was laid to rest on a beautiful hillside in Allegheny Cemetery, Pittsburgh, as the sun was declining, its warm beams and the evidences of approaching spring giving their comfort to the sorrowing and adding their assurance to the promises of the Gospel concerning the resurrection of the body.

A service in memoriam was held on Sunday morn-

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ing, April 7, the pastor and members of St. John's Church uniting with the congregation in this last public tribute to a beloved pastor and personal friend. The Rev. Mr. Gongaware preached the sermon. The printed order of service contained an extended notice of his life and character, and warm expressions of the respect and affection in which he was held by his people, which had been prepared by a committee of the Council.

Born near Grafton, Huntington County, Pa., February 12, 1844, Dr. Geissinger attended school for a short time in his native township, and, when but a boy, enlisted in 1861 in the Fifth Reserves, Pennsylvania Volunteers. He was the youngest member of that regiment, and his promotion and the regiment's splendid record throughout the war testified to his bravery and capacity. After three years he re-enlisted as second lieutenant and remained in the service to the close of the war. He was wounded in the battle of Fort Steadman. When the war closed he was serving as an officer on the staff of General Hartranft. During the famous Surratt trial after the death of President Lincoln he had charge of the prisoners.

After his preparatory studies at Mercersburg and at Allegheny College, Meadville, Pa., he studied theology from 1869 to 1872 at Philadelphia, and was ordained in Zion's Church, Philadelphia, in June, 1872. From 1872 to 1874, he was assistant pastor of "Old Trinity" Lutheran Church, Lancaster, Pa., and served two mission congregations. In 1874, he became the organizing pastor of Grace Church, one of the Lancaster missions, and remained there five years. In 1880, he



THE REV. DAVID HARRISON GEISSINGER, D.D.

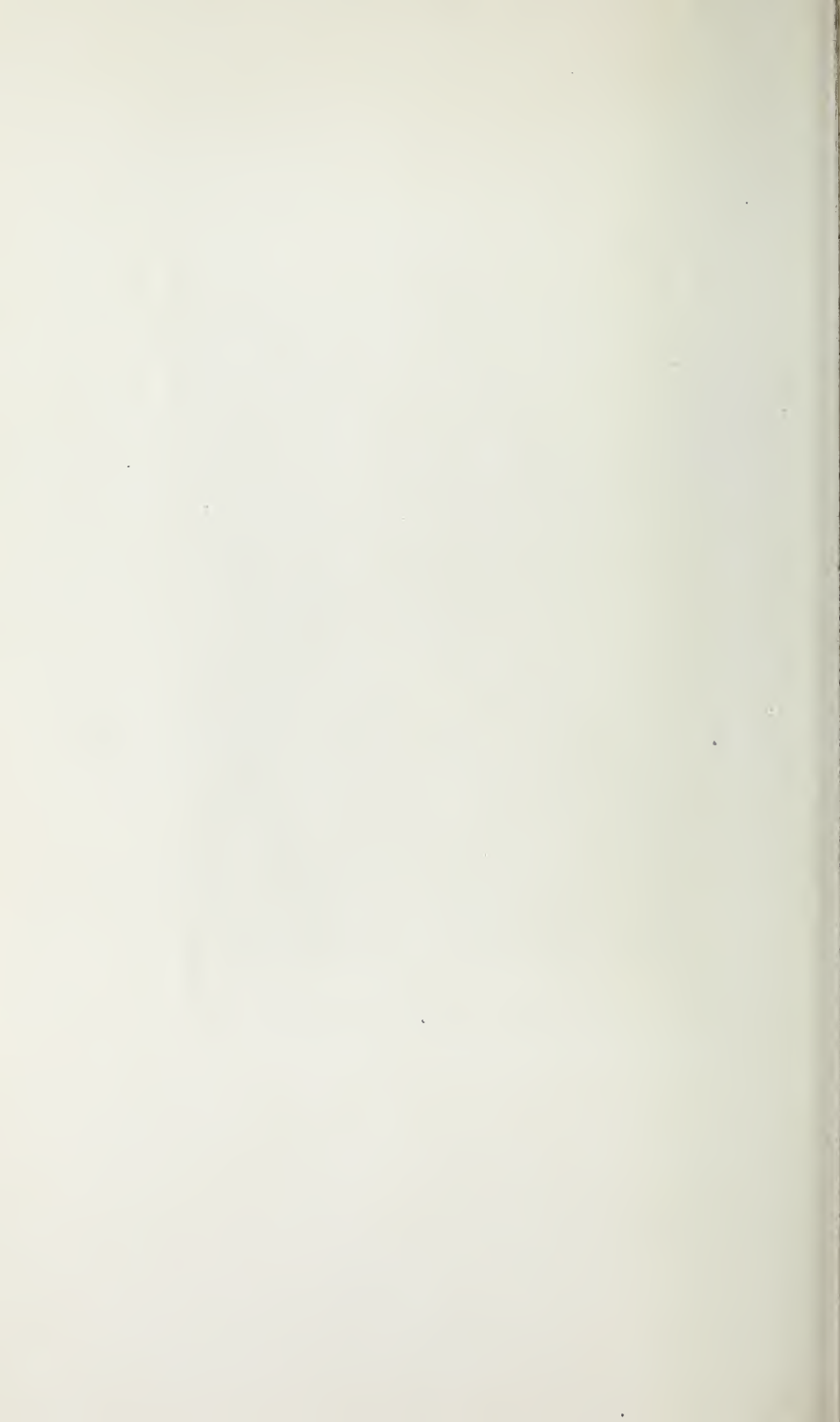
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ing, April 7, the pastor and members of St. John's Church, meeting with the congregation in this last public session to a beloved pastor and personal friend. The Rev. Mr. Clausen preached the sermon. The proceedings of service contained an extended notice of his life and character, and warm expressions of the respect and affection in which he was held by the people, much had been prepared by a committee of the Council.

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After his military studies at Mercersburg and at Allegheny College, Meadville, Pa., he studied theology from 1870 to 1872 at Philadelphia, and was ordained in Zion's Church, Philadelphia, in June, 1872. From 1872 to 1874 he was assistant pastor of "Old Trinity" Lutheran Church, Lancaster, Pa., and served two mission congregations. In 1874, he became the organizing pastor of Grace Church, one of the Lancaster missions, and remained there five years. In 1880, he





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took charge of a mission of Holy Trinity Lutheran Church, New York, located on Eighty-second Street. In 1885, he accepted a call to St. John's Church, Easton, Pa., which he served eight years. In the spring of 1893, he became pastor of the First Church, Pittsburgh, and shortly after the degree of Doctor of Divinity was conferred upon him by Lafayette College, Easton, Pa. His last public service was performed in the chapel of the First Church on the evening of September 19, 1906, when he commissioned Miss Mellander, a missionary, to Porto Rico.

Besides the heavy responsibilities of his parish, he was for several years the president of the Pittsburgh Synod, the president of the Porto Rico Mission Board, and for many years a staff correspondent of *The Lutheran*, an able contributor to our Sunday School literature, and an efficient member of many important Synodical and General Council boards and committees. The following tribute from the pen of the Rev. Dr. G. W. Sandt, in *The Lutheran* of March 28, 1907, fittingly expresses the Church's appreciation of his character and worth:

"Although the announcement of his death was not unexpected, it came with deep and overwhelming sorrow to his congregation, which was bound to him by the strongest ties of affection, as also to his ministerial brethren and numerous friends throughout the Pittsburgh Synod and the General Council. The paralytic stroke, which prostrated him two years ago, had slowly robbed him of his vitality, and the hope of many of his friends that he might still prove useful to the Church has been dissipated. If the disabling of so serviceable a man will tend to teach the larger Synods the lesson, that no conscientious pastor should be expected to serve a parish while he attempts to discharge the multi-

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farious duties that devolve upon the Synod's chief officer, his untimely death will not have been in vain.

“ The deceased was widely recognized as a clear thinker, a forceful speaker and preacher, a conservative and competent leader, a well-poised, cultured Christian gentleman, and a devoted and faithful pastor. His sermons often bore the impress of the metaphysician, but were replete with redemptive thought. All his preaching was strongly positive and Christo-centric. It revolved around Jesus Christ as the great Orb of religious truth. He was the beginning, middle and end of the Gospel he proclaimed. So strongly was this a characteristic of his preaching that it was with difficulty he descended to the level of the practical in his applications of divine truth. One of his brethren who delighted to hear him tells us of instances when he was deeply moved, as in his preaching he rose to a profound appreciation of the divinity of Christ.

“ He also wielded a ready and forceful pen. He wrote far too little. His language was choice and his diction faultless. His thoughts were clear as crystal, and his vision broad and sympathetic. He never appeared to better advantage than when he took up his pen, though absorption in pastoral and other duties made it difficult for him to give much attention to literary work. What he wrote for *The Lutheran*, whose staff correspondent he was, was generally written under considerable pressure. His service on boards and committees, whether in Synod or Council, is well known and needs no further mention.

“ But what endeared him most to his large host of friends, clerical and lay, within and without the General Council, was his character as a gentleman and a Christian. He was an exceptionally strong representative of the buoyant, hopeful, sunshiny characteristics of the Christian life. There was a childlike naturalness and a manly strength in the quality of his Christianity. It was not borrowed from the convent, but sprang into beauty and fragrance as a rose

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bush in a flower garden. He was happy as a lark in the sunshine of a cloudless sky. To be near him was to catch the radiance of his cheerful spirit. He was the possessor of a high order of wit—a kind of wit that never descended to regions base and vulgar. He saw enough of humanity in the garb of its native simplicity and beauty to make it unnecessary for him to exercise his wit and humor on what was deformed and coarse in human nature. Not that he was not fully aware of the dark side of life, for at times he labored under a depressed sense of the wickedness of the world and of human imperfection, even at its best; but the dominating note in his character was hope, and while he was a child of grace, he was also, in the best sense of the term, a child of nature.

“ To this happy, hopeful temperament must also be added breadth of human sympathy. While strong and immovable in what he believed to be the purest faith on earth, he yet carried with him a fine and safe catholicity of spirit. This won for him a host of friends outside of the Lutheran Church. He mingled with them, but never at the expense of the faith that was dear to him. That he kept clear of entangling alliances, whereby the principles of his Church would be compromised, was due less to his native diplomacy than to his frankness and tact. He possessed the happy faculty of impressing men of other religious persuasions with the strength and beauty of our Church’s evangelical position. His polemics was irenic. It revealed the heart more than the bristles. But when the occasion called for it, he could rise to it and wield the sword of satire and logic with telling effect.

“ The Church mourns him because in these trying times it needs men of sunshine, men of breadth, men of sound faith and healthful catholicity. To the writer of this feeble tribute, another star has set. It has set, but it shines with increasing brilliancy in the brighter light of its resurrection glory.”

CHAPTER XII

Pastorate of the Rev. George J. Gongaware

1906-



OME few items since the Rev. Mr. Gongaware assumed full charge of the congregation, April 1, 1906, call for particular mention.

Sunday, May 27, an offering of \$463.20 for the sufferers by earthquake and fire in San Francisco was taken.

An attractive brass missal stand for the altar and handsomely bound volumes of the Church Book were provided by Mr. Weyman.

Messrs. J. Harvey and Charles W. Wattles presented the Church with a beautiful private communion set, inscribed to the memory of their mother, Mrs. Julia Wattles, and their sister, Mrs. Annie Wattles Horner.

To assist in making up the loss sustained by our India missions on account of a bank failure, an offering amounting to \$931.37 was forwarded to the Board of Foreign Missions.

July 2, 1906, Mr. Otto C. Graf's resignation as Church treasurer was accepted, with expressions of appreciation of his painstaking and faithful service. Mr. Christian F. Schaefer was elected treasurer and on January 7, 1907, he was also elected a deacon in the Church Council.

Pastorate of the Rev. George J. Gongaware

October 2, the first meeting of the General Council Inner Mission Committee was held in the church. A public meeting was held in the evening in the interests of the Inner Mission work in Pittsburgh. The Rev. C. Armand Miller, D.D., of New York City, delivered the address. This and other preliminary meetings held in the chapel resulted in the organization of the Lutheran Inner Mission Society of Pittsburgh, April 18, 1907, with one hundred and sixty members. This society now numbers 344 members and has established and maintains the Hospice, 248 Amber Street, E. E., with the Rev. Dr. Alexander J. D. Haupt, superintendent. The Society's first annual meeting was held in the chapel, Thursday, April 30, 1908.

December 3, 1906, the Council appointed a committee, consisting of the Rev. Mr. Gongaware and Messrs. Lane, Weyman, and Balken, to arrange for special services in commemoration of the approaching seventieth anniversary of the founding of the congregation. February 4, the committee reported that the pastor had taken special notice of the event in his sermon of January 20, and that the committee had decided to recommend the publication of a congregational history. The committee's further and final report is this present volume.

March 4, 1907, St. John's Church having become self-sustaining, action was taken to have them assume the \$4,000 mortgage resting upon their church property, and the congregation authorized the conveyance of the title to St. John's Church upon the surrender of the bond which accompanied the mortgage. Both congregations are to be congratulated upon this

First English Lutheran Church

happy consummation. The transfer was completed June 29.

The following items are of interest as indicating the rapid changes and developments in the neighborhood of the present church building. In April, 1907, Mr. J. Harvey Wattles was appointed to represent the congregation and to accompany a delegation to Harrisburg to protest against the issuing of a charter for a contemplated elevated road whose proposed route would pass near the church. June 3, the Commonwealth Real Estate Co. was given an option on the church property for thirty days, subject to the approval of the congregation, at \$4,000 a foot front on Grant Street, with certain reservations.

The Easter offering for 1907 amounted to \$1,285.07.

The congregation has sustained a particularly close relation to the Porto Rico Mission work of the General Council from the beginning of work in that field. For years Dr. Geissinger was the president and Mr. Thomas H. Lane the treasurer of the Board, the latter being succeeded by Mr. Charles W. Fuhr. Messrs. W. Warren Wattles, William Steinmeyer, and J. S. Seaman also represent the congregation on the Board at present. Mention has already been made of the fact that Dr. Geissinger's last public service was performed in commissioning Miss May C. Mellander as missionary to Porto Rico in the chapel, September 19, 1906. April 3, 1905, the Rev. and Mrs. Alfred Ostrom received their commissions as missionaries to this field at a service conducted in the chapel by the Rev. Dr. Belfour, who, at a similar service, April 10, 1907, also commissioned the Rev. A. P. G. Anderson missionary to that island.

Pastorate of the Rev. George J. Gongaware

May 6, 1907, the charter of the Church Music and Liturgical Art Society was signed in Pittsburgh, and this organization was later incorporated by the Philadelphia courts "to promote interest in and knowledge of Church Music, Liturgies, and the Arts employed in Divine Worship by the printing and publishing of music, literature, etc." The Board of Directors of the Society are the Rev. Luther D. Reed, president; the Rev. George J. Gongaware, secretary-treasurer; and Mr. Harry G. Archer.

The congregation has witnessed a most unusual series of deaths in very recent years. Men and women most faithfully devoted to the interests of the Church at home and abroad have been called from the scene of their earthly labors to their eternal reward. Among those who passed away during the present pastorate, and who at some time had held official position in the Church, were Mr. William B. Wolfe, who died April 4, 1906, Mr. John A. Kaercher, whose death occurred January 31, 1907, at the advanced age of eighty-two years, and Mr. William Siebert, who died August 18, 1908, at the remarkable age of eighty-six. Their prompt and willing service as members of the Church Council is gratefully remembered.

December 31, 1907, marked the close of the remarkable life of Mr. Thomas H. Lane. Born at Chambersburg, Pa., August 21, 1828, the third child of Dr. W. B. Lane and Eliza Hetich Lane, he was in his eightieth year at the time of his death. His early childhood was spent in Chambersburg. At the age of nine he visited relatives in Pittsburgh. While here he heard the announcement that on the following Sun-

First English Lutheran Church

day a meeting would be held to consider the advisability of organizing an English Lutheran Sunday School and congregation. Four years later he made Pittsburgh his permanent home. The year following he was confirmed in the First Church by the pastor, the Rev. W. H. Smith, and from that day to the hour of his triumphant death his heart's affection was centred here, and his prayers and labors for her prosperity were unceasing.

The congregation, the Pittsburgh Synod, and the General Council, of which he was one of the organizers, mourn his death. Modest in manner, conservative in judgment, wise in counsel, he was a tower of strength in every relation of life into which he entered. In him were harmoniously blended the strongest elements of character of his paternal ancestors, who came from Holland to America, with the like traits of the German progenitors of his mother. Well-poised, courageous, noble, just, without guile,—these splendid virtues were the natural fruits of a most remarkably clear apprehension of the Divine Word and of a truly vital faith in Jesus as his Saviour.

The home life of Mr. Lane was beautiful in its quiet retirement. At his genial fireside his pastors and his chosen friends always found a safe counsellor and a sympathizing brother. In his large and carefully chosen library were gathered the writings of the great and wise and good. His house was his refreshing grove, his library was his perennial fountain, and his Bible his constant inspiration.

His business career was most extraordinary. A year before his death he retired, after sixty-five years of remarkable fidelity to the duties of the station to



MR. THOMAS HETICH LANE

First English Lutheran Church

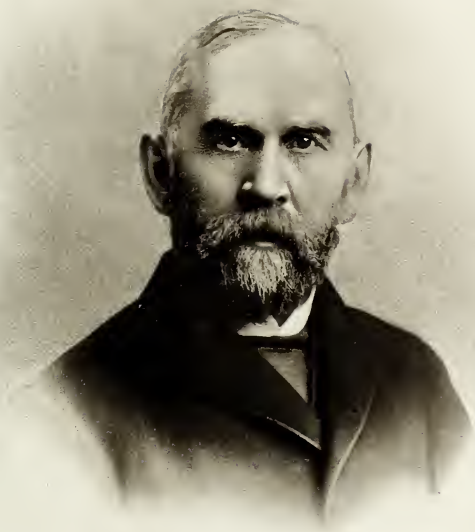
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ANAL HETTER ZAKOHT AM

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Pastorate of the Rev. George J. Gongaware

which God had called him. He was highly honored by his associates and his integrity and justness were never questioned.

The object of his most ardent affection and earnest endeavors was the Church. His connection with the Sunday School almost paralleled its history. He was a pupil from 1840-1844; librarian, 1844-1845, secretary, 1845-1848; a teacher, 1848-1857; assistant superintendent, 1857-1866; and superintendent, 1866-1902. He was a member of the Council for fifty-seven years. He has left to his home congregation and to the Church at large a priceless legacy of churchly decorum and of long-continued, unselfish, consecrated service to the Master.

His very last service was a labor of love for the First Church in the preparation of material for this published history of the congregation. Among his very last words was this remarkable testimony: "In the forty years since the organization of the General Council I have seen no occasion for her to retract any point of doctrine or practice then affirmed."

He was sincerely devoted to the work of the Porto Rico Mission from its very beginning, and served as treasurer of its Board until compelled by serious sickness to relinquish that labor.

The Christian religion was vital to him. In his final illness and on his death-bed, he experienced its sustaining power. His walk, his words, and his works are a splendid testimony to its saving merits. He was buried in Chambersburg, the place of his birth, January 3, 1907. In addition to the pastor, Mr. William H. Black, Mr. J. Harvey Wattles, and Col. James Sheaffer were appointed by the Council to accompany the body to Chambersburg. Col. Sheaffer,

First English Lutheran Church

however, was prevented by illness from making the journey. Mr. Samuel L. Hamilton and Mr. George Watson of the congregation also accompanied the body.

Early in the year 1908 Miss Myrtle Barry placed a handsome Bible on the lectern in memory of her brother, Bliss Barry, a most esteemed member of the congregation, whose death occurred April 23, 1906.

The pastor reported to the Council the need of medical assistance by some members of the congregation, and that the free services of Dr. L. W. Smith, also a member of the congregation, were available. The offer was gratefully accepted and the treasurer of the Indigent Fund was authorized to pay for any necessary medicines.

The Easter offering amounted to \$1,266.14, the morning service realizing \$779.53 and the service of the combined Sunday Schools in the afternoon, \$486.61. The offering was distributed as follows: City Mission and Church Extension Society of Pittsburgh, Allegheny, and Vicinity, \$48.66; General Council Slavonic Mission, \$100; General Council Home Missions, \$305.82; General Council Church Extension, \$405.83; Pittsburgh Synod Home Missions, \$405.83. Total, \$1,266.14.

Another death in the official circle of the congregation during the present pastorate was that of Col. James A. Sheaffer, June 21, 1908. From the notice of his life which appeared in *The Lutheran* of July 2, we give the following:

“ Born at Carlisle, Pa., Nov. 8, 1834, of devoted Christian parents, his environment from youth was that of simple piety, high moral ideals and sincere Christian faith. Bap-

Pastorate of the Rev. George J. Songaware

tized in infancy, confirmed in early youth by the Rev. Dr. Morris in the city of Baltimore, he made Pittsburgh his home as a young man and continued to live here until the voice of God called him to his eternal rest. In the First Church, where he was greatly beloved and honored, and where he served for many years as an officer, being an elder at the time of his death, his loss is most keenly felt. Words are inadequate to express the deep impression made by the suddenness of his departure.

“ In the Church at large his wise counsels and efficient service will be greatly missed. He faithfully served the Pittsburgh Synod as treasurer and as a member of the Board of the Old People’s Home. He was a member of the General Council’s Boards of Porto Rico Missions and Church Extension. A man of strong character, deep religious conviction, and noble generosity, he brought to every duty of life a spirit zealous for all good works.

“ His military career was noteworthy. He enlisted at the first call of President Lincoln for troops, rose rapidly to the rank of Colonel, and, as an officer, was noted for faithfulness, self-possession, gentleness in exercising authority, and efficiency on the field of battle. He participated in the siege of Yorktown and in the battles of Williamsburg, Fair Oaks, Richmond, Malvern Hill, and Kingston. He was taken prisoner at Plymouth, N. C., in April of 1864 by the Confederate General Hood and was imprisoned successively at Savannah, Macon, and Charleston. After being released, he re-organized his regiment and at the close of the war participated with his entire command in the triumphal procession in the city of Washington. In November, 1861, before leaving for the front, the Sunday School of the First Lutheran Church, in which he was a teacher, in a public service presented him with a sword bearing the inscription ‘ Be thou faithful unto death.’ The loss of this sword when made a prisoner of war was a great grief to him. The virtue to which he was exhorted by that inscription was one of the most prominent of the many which adorned his life.

First English Lutheran Church

“ His earnestness and devotion and his loving and courteous disposition bound him with ties of strong affection and regard to all who were associated with him. He was a humble Christian gentleman, a great-hearted friend, a wise counsellor, a man who lived in the fear of God. For his noble and faithful stewardship, for his courageous convictions of duty, and for his loving devotion to the Church and his willing service of the Master we are devoutly thankful.”

The resolutions adopted by the Council read as follows:

“ IN LOVING MEMORY OF COL. JAMES SHEAFER.

“ The members of the Council of the First Lutheran Church in Pittsburgh desire to express their sense of loss, and their sincere regret at the death of Col. James Sheaffer, an elder in this body; and to record their deep sense of the affectionate esteem in which he was held by all the members of our congregation.

“ He is to be held in grateful remembrance also for his devout and reverent care of the sacramental vessels of the sanctuary. Here his service was marked by most praiseworthy dignity and churchly taste. The memory of so just a man is indeed blessed, and it shall remain with us as a precious heritage. We shall greatly miss his commanding and dignified presence, his heartsome words and the sweet influence of his Christian fellowship. We share the grief and loss of companionship which his death has occasioned to his family, and to them we hereby convey our most cordial sympathy, praying that grace sufficient may be ministered unto them by the Father of all Mercy, who hath called their beloved to his eternal reward.

“ One of the oldest, most conservative and staunch of our members, he valiantly defended the Church in the days when her doctrine and sacraments were strongly assailed, and in the days of her peace and prosperity none was more truly

Pastorate of the Rev. George J. Congaware

grateful than he. Wise in his counsels, generous in his offerings, he served the Master's cause as a faithful steward."

During the summer of 1908 Miss Mary A. Fuller and Mr. William Siebert, members of the congregation, also entered into rest. In recognition of "the long life and beautiful old age" of Mr. Siebert, who died August 18, the Council adopted a memorial of which the following is a part:

"The Church has suffered a great loss in the death of Mr. Siebert, our oldest member. He had been closely identified, as a member, with the interests of the Church during the whole of his mature life and performed efficient service as a member of the Church Council until his hearing failed him. He brought to this high office careful judgment and a gracious kindness. His loving nature and spirited example shed abroad a wholesome and inspiring influence. He greatly encouraged every good and helpful work in the Church and in the municipality, and through the pain and failing strength of a long illness, was sustained by a child-like faith in the Lord of mercy, whose cross he bore so meekly, so faithfully, so bravely."

December 12, Mr. Jonathan P. Smith, another aged and highly esteemed member of the congregation, entered into rest.

Testifying to the affectionate esteem in which Dr. Geissinger was held, the two Sunday Schools, Grant Street and Shadyside, have erected a beautiful Good Shepherd memorial window in art glass in Emanuel Church, Bellevue.

The custom of making an offering at the public service on Christmas Day was introduced this year, the response being very generous in behalf of the Indigent Fund.

First English Lutheran Church

Some features of the parish work as determined by present conditions received particular mention in the pastor's annual report to the congregation January 4, 1909. Especial reference was made to the ever-increasing difficulties in pastoral work owing to the development of large business industries in the neighborhood of the church and the consequent removal of the families to the residence suburbs. This movement has developed to such an extent that the actual parish boundaries are to-day not less than forty by forty miles, and it is unquestionably true that if all the families who live nearer to other General Council churches than they do to the First Church were to unite with those churches the First Church would have fewer than a dozen families left. The report continues:

“ We need to recall the fact, and meditate upon it long enough to realize its physical significance, that in addition to our membership located in almost every part of the older city and on the North Side, we have faithful parishioners living at Ingram, Mt. Washington, Hazelwood, Glenwood, Irwin, Crafton, Carrick, Wilkinsburg, Duquesne Heights, Hulton, Oakmont, Bellevue, Edgewood, West View, Knoxville, Sewickley, Avalon, Tarentum, Duquesne, McKeesport, Gibsonia, Brownsville, Aspinwall, Swissvale, Beechview, West Liberty, Rosslyn Station, Brushton, Belmar, Woodlawn, Confluence and Indiana. In addition to these there are earnest souls at greater distances from the church who desire and receive the ministrations of our pastoral office; at the same time we endeavor not to forget our young people who are attending schools away from home.

“ The utmost that can be done in regular pastoral work is to visit the sick, the aged and prospective members. Much



THE REV. GEORGE J. GONGAWARE

First English Lutheran Church

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"The need of youth has not, and meditate upon it long enough to realize its increased significance, that in addition to our parishes located in almost every part of the older city and on the North Side, we have faithful parishioners living at Green, Mt. Washington, Hazelwood, Glenwood, Irwin, Depue, Carick, Woodmont, Duquesne Heights, Hallow, Oakmont, Bellevue, Edgewood, West View, Knoxville, Carnegie, Kyauk, Terontino, Duquesne, McKeesport, Gibsonia, Penn Hills, Hazelwood, Duquesne, Beechview, West Liberty, Madison Station, Brushton, Belmar, Woodlawn, Confluence and Indiana. In addition to these there are earnest souls at greater distances from the church who desire and receive the ministrations of our pastoral office; at the same time we endeavor not to forget our young people who are attending schools away from home.

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Pastorate of the Rev. George J. Gongaware

attention, therefore, is given to parish literature in lieu of direct pastoral visitation. An effort has been made to reach all the families of the parish by mailing *The Parish Bulletin* and other pastoral messages from time to time, together with daily use of the telephone. In this connection grateful acknowledgment is made of the generous gift of an Addressograph which will greatly facilitate our clerical work.

“ In view of these facts, long ago realized, I feel constrained, after much prayerful deliberation, to say that if this important work is to be done efficiently, the congregation should authorize the Church Council, at the discretion of the latter to secure the services of a parish Deaconess, whose duties shall be those customary for such a parish worker according to the polity of the Lutheran Church.”

The report gives the communicant membership as about four hundred and fifty, of whom three hundred and fifty-two received the Lord's Supper during the preceding year.

February 1, 1909, the Council received the resignations of Mr. Weyman as director of the Church's music and of Mr. Archer as organist, to take effect May 1. Mr. Weyman earnestly desiring to be relieved of the responsibility and Mr. Archer having planned an extended trip abroad, the Council finally accepted the resignations with great regret and with sincere appreciation of their seventeen years of united service, during which time the musical services of the congregation have received most noteworthy development and enrichment. Mr. Weyman, who had occupied this position for twenty years, assured the Council of his continued interest in this work and at a subsequent meeting presented a plan for the reorganization of the musical interests of the congregation,

First English Lutheran Church

which included an exceedingly liberal subscription towards the expense. The Council unanimously adopted the plan and thanked Mr. Weyman for his generous proposition, also unanimously resolving, upon motion of Mr. Sellers, "that the music of our church services be continued as at present."

A special committee, consisting of Messrs. Albert W. Smith and Horace W. Bikle, was appointed, which later presented the following report, which was accepted and unanimously approved by the Council:

"Appreciating the value and sacredness of the historic in Church Music, and that the musical setting of the services of our Church has been brought to a high standard of excellence by Mr. B. F. Weyman, who has for a number of years taken full charge of the music in our congregation, bearing himself the greater part of the expense for the sole purpose of developing a common setting of music to our Common Service throughout the Lutheran Church, which he has also put in printed form and which is now available, and realizing that what he has accomplished has been possible only through a large and constant expenditure of thought, time and money, which can never be requited or adequately recognized, we, the Council of the First Lutheran Church, Pittsburgh, hereby record our heartfelt gratitude for his invaluable services to our congregation as well as to the entire Lutheran Church."

On Sunday, March 21, in the Chief Service, a special act of dedication was performed by the pastor. The Ladies' Society of the congregation had erected in the west wall of the south end of the transept a bronze tablet in memory of the Rev. Dr. Geissinger. The memorial, mounted on Sienna marble, is of cast

Pastorate of the Rev. George J. Gongaware

bronze with a wide border of raised ivy leaves within which is the following inscription :

IN LOVING MEMORY OF
REV. DAVID HARRISON GEISSINGER
DOCTOR OF DIVINITY
+ 1844 + 1907 +
SOLDIER AND MINISTER OF THE GOSPEL
A FAITHFUL PASTOR OF THIS PARISH
FOR FOURTEEN YEARS
UNTIL THE CLOSE OF HIS LIFE.
THIS IS THE VICTORY THAT OVERCOMETH THE WORLD,
EVEN OUR FAITH.

The Easter Services were marked by the usual churchliness, beauty, and devotional spirit. The offering at the Chief Service amounted to \$1024.00, while that of the Sunday Schools at four o'clock Vespers was \$476.00, the total being much in excess of that of former years.

And now, what of the future? We may confidently leave it entirely to Him Who hath thus far led us on. The work is His; the workers are His; the results are, of necessity, in His mighty hand. Behold the veritable abundance and constancy of the Divine blessing in the career of this congregation! Shall we not realize anew the measure of His mercy toward us, shall we not renew our vows of love, yielding to Him daily the willing service of our hands and our hearts' loyal devotion! Verily, hitherto hath the Lord helped us.



Appendix

CHARTER MEMBERS

(Charter granted March 11, 1840.)

GEORGE WEYMAN,	W. SCHULER,
WILLIAM RICHART,	JOHN RUNYAN,
DANIEL GROFF,	SAMUEL COOK,
F. A. HEISELY,	ANDREW W. BERKLEY,
WILLIAM J. ANSCHUTZ,	HENRY W. CAUFMAN,
CHRISTOPHER LENHART,	MRS. CAUFMAN,
SAMUEL FAHNESTOCK,	MARGARET EBRIGHT,
JEREMIAH RITZ,	DANIEL MITCHELL,
DANIEL SMITH,	HENRIETTE MITCHELL,
HENRY C. MARTHENS,	MRS. PLITT,
JACOB HOFFMAN,	MRS. NICKLIN,
CHARLES REAM,	MARGARET KREITER,
C. W. LEFFINGWELL,	MRS. ELIZA ZUG,
MARY LEFFINGWELL,	ELIZABETH STREAMER,
CATHARENA LAUMAN,	LYDIA SHREFLER,
ELIZA GOULD,	MRS. MARY EGOLF,
ELIZA JANE HEILMAN,	MRS. JANE HUBER,
MICHAEL EGOLF,	SAMUEL HUBLEY,
REBECCA RUNYAN,	CHARLES P. GEISSENHAINER,
CATHARINE HASELBACH,	PETER FAHNESTOCK,
JOHN P. GABEL,	GEORGE HUBLEY,
RACHEL RITZ,	JACOB DOBLER,
MARY GRAFF,	HENRY BROWN,
MARGARET REAM,	ANNA FRANCES BARCLAY,
CATHARINE HEISELY,	ROBERT JACKSON,
ELIZABETH RUNYAN,	JOHN R. HERSH,
GEORGE ROYER,	MARY GRAHAM,
ELIZABETH ROYER,	LEVI H. PHILLIPS,
J. SHEETS,	ANTHONY WENTZ,
ELIZA PROPHETER,	ELIZABETH GEARING.

First English Lutheran Church

FIRST COUNCIL

The Rev. C. F. HEYER.....*Pastor.*
GEORGE WEYMAN and F. A. HEISELY...*Elders.*
JEREMIAH RITZ and W. J. ANSCHUTZ...*Deacons.*

PASTORS

The Rev. C. F. HEYER, Jan., 1837, to Nov., 1838.
The Rev. EMANUEL FREY, Nov., 1838, to Dec., 1838.
The Rev. JOHN McCRON, D.D., May, 1839, to Nov., 1842.
The Rev. W. H. SMITH, Apr., 1843, to May, 1844.
The Rev. W. A. PASSAVANT, D.D., June, 1844, to Jan., 1855.
The Rev. C. P. KRAUTH, D.D., LL.D., Oct., 1855, to Sept., 1859.
The Rev. REUBEN HILL, D.D., Jan., 1860, to July, 1866.
The Rev. SAMUEL LAIRD, D.D., May, 1867, to July, 1879.
The Rev. EDMUND BELFOUR, D.D., Feb., 1880, to July, 1892.
The Rev. DAVID H. GEISSINGER, D.D., Apr., 1893, to Mar., 1907.
The Rev. GEORGE J. GONGAWARE, May, 1905, to —

SUPERINTENDENTS OF THE SUNDAY SCHOOL

The Rev. C. F. HEYER, 1837,	JOHN R. HERSH, 1848,
MICHAEL EGOLF,	JAMES SHANE, 1848,
JOHN R. HERSH, 1840-1847,	JOHN R. HERSH, 1849-1850,
WILLIAM GILLESPIE, 1847,	GEORGE HUBLEY, 1850-1866,
GEORGE HUBLEY, 1847-1848,	THOS. H. LANE, 1866-1902,
J. HARVEY WATTLES, 1902-	

SUPERINTENDENTS OF ST. JOHN'S SUNDAY SCHOOL

GEORGE HUBLEY,	CHARLES A. GEISSENHAINER,
C. C. BAER,	EDWARD R. FUHR,
W. H. GILLESPIE,	LINCOLN H. PARTRIDGE,
THOMAS H. LANE,	J. H. A. WUNDERLICH,
WILLIAM W. WATTLES,	J. H. KRUMMELL.

Appendix

SUPERINTENDENT OF SHADYSIDE SUNDAY SCHOOL

HORACE W. BIKLE, 1905-

MEMBERS OF THE CONGREGATION ORDAINED TO THE MINISTRY

The Rev. JOHN RUGAN,
The Rev. GEORGE HOLMES,
The Rev. ASA H. WATERS,
The Rev. J. Q. WATERS,
The Rev. J. H. W. STUCKENBERG, D.D.
The Rev. FRANK RICHARDS, D.D.,
The Rev. ALBERT F. SIEBERT, D.D.,
The Rev. G. H. GERBERDING, D.D.,
The Rev. WM. A. PASSAVANT, JR.,
The Rev. DETMAR L. PASSAVANT,
The Rev. OSCAR HOLMGRAIN,
The Rev. J. L. FISHER,
The Rev. G. EDWARD KRAUTH,
The Rev. F. W. BARRY.

THE CHURCH COUNCIL

1837

ELDERS.	DEACONS.	TRUSTEES.
George Weyman	Jeremiah Ritz	
F. A. Heisely	W. J. Anshutz	

1838

George Weyman	Jeremiah Ritz
F. A. Heisely	W. J. Anschutz
	Michael Egolf
	H. W. Cauffman

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First English Lutheran Church

1839

ELDERS.
George Weyman
F. A. Heisely

DEACONS.
Jeremiah Ritz
W. J. Anschutz
Michael Egolf
H. W. Cauffman

TRUSTEES.

1840

George Weyman
F. A. Heisely
Chas. Geissenhainer

Jeremiah Ritz
W. J. Anschutz
Michael Egolf
H. W. Cauffman
Samuel Cook
George Royer

Christopher Lenhart
Dr. P. Fahnestock
Henry Brown

1841

George Weyman
F. A. Heisely
Dr. P. Fahnestock

Jeremiah Ritz
W. J. Anschutz
H. W. Cauffman
Samuel Cook
C. S. Passavant
John Shaffer

Christopher Lenhart
C. Geissenhainer
John C. Smith

1842

George Weyman
F. A. Heisely
Dr. P. Fahnestock

H. W. Cauffman
C. S. Passavant
Samuel Cook
George Royer
Jeremiah Ritz
John Shaffer

J. C. Smith
D. Maclean
Alexander Wright

1843

George Weyman
F. A. Heisely
Dr. P. Fahnestock

George Royer
Peter Graff
Jeremiah Ritz
John Shaffer
John R. Hersh
Wm. Perkins

David Maclean
John Brown
W. Gillespie

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Appendix

1844

ELDERS.

George Weyman
F. A. Heisely
Dr. P. Fahnestock

DEACONS.

Jeremiah Ritz
John Shaffer
John R. Hersh
Wm. Perkins
Peter Graff
Christian Yeager

TRUSTEES.

Wm. Gillespie
Jacob Dobler
Jacob Seibert

1845

George Weyman
F. A. Heisely
Jeremiah Ritz

John R. Hersh
Wm. Perkins
Peter Graff
James Hale
David Maclean
John Vaughan

Wm. Gillespie
Jacob Dobler
Jacob Seibert

1846

George Weyman
Jeremiah Ritz
Henry Graff

John R. Hersh
Wm. Perkins
Peter Graff
James Hale
David Maclean
John Vaughan

John Shaffer
W. Young
Dr. A. Lange

1847

George Weyman
Jeremiah Ritz
Henry Graff

J. R. Hersh
James Shane
John Brown
George Hubley
C. Geissenhainer
John Dull

Paul Hugus
Jacob Seibert
G. P. Hawke

1848

Same Officers.

1849

Same Officers.

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First English Lutheran Church

1850

ELDERS.	DEACONS.	TRUSTEES.
George Weyman	John Brown	G. P. Hawke
Henry Graff	George Hubley	Thos. H. Lane
Edward Rahm	C. Geissenhainer	A. S. Getty
	John Dull	
	James Shane	
	J. R. Hersh	

1851

George Weyman	John Brown	A. S. Getty
Henry Graff	George Hubley	W. S. Haven
Edward Rahm	Thos. H. Lane	Paul Hugus
	G. P. Hawke	
	C. Geissenhainer	
	James Shane	

1852

George Weyman	G. P. Hawke	A. S. Getty
Henry Graff	C. Geissenhainer	W. S. Haven
Edward Rahm	John Brown	Paul Hugus
	George Hubley	
	James Shane	
	Thos. H. Lane	

1853

George Weyman	C. Geissenhainer	A. S. Getty
Henry Graff	G. P. Hawke	W. S. Haven
Edward Rahm	John Brown	Matthew Graff
	George Hubley	
	James Shane	
	Thos. H. Lane	

1854

George Weyman	C. Geissenhainer	Matthew Graff
Henry Graff	G. P. Hawke	George J. Duff
Edward Rahm	John Brown	P. W. H. Latshaw
	George Hubley	
	James Shane	
	Thos. H. Lane	

Appendix

1855

ELDERS.

George Weyman
Henry Graff
Edward Rahm

DEACONS.

C. Geissenhainer
James Shane
John Brown
George Hubley
Thos. H. Lane
P. W. H. Latshaw

TRUSTEES.

Matthew Graff
George J. Duff
D. W. Herstine

1856

George Weyman
Edward Rahm
Matthew Graff

C. Geissenhainer
John Brown
George Hubley
Thos. H. Lane
P. W. H. Latshaw
Christian Yeager

George J. Duff
Paul Seibert
Thomas Phillips

1857

George Weyman
Edward Rahm
Matthew Graff

C. Geissenhainer
John Brown
George Hubley
Thos. H. Lane
Christian Yeager
A. S. Getty

George J. Duff
Paul Seibert
John B. Chalmers

1858

George Weyman
Edward Rahm
Matthew Graff

John Brown
George Hubley
Thos. H. Lane
Christian Yeager
A. S. Getty
Thomas Phillips

George J. Duff
John B. Chalmers
J. S. Newmeyer

1859

George Weyman
Edward Rahm
George Hubley

John Brown
Thos. H. Lane
A. S. Getty
Thomas Phillips
J. S. Newmeyer
Dr. A. Lange

George J. Duff
John B. Chalmers
David A. Foulke

First English Lutheran Church

1860

ELDERS.

George Weyman
Edward Rahm
George Hubley

DEACONS.

Thos. H. Lane
A. S. Getty
J. S. Newmeyer
Dr. A. Lange
David A. Foulke
George J. Duff

TRUSTEES.

John B. Chalmers
C. H. Gillespie
Wm. S. Moore

1861

George Weyman
Edward Rahm
George Hubley

Thos. H. Lane
Dr. A. Lange
J. S. Newmeyer
David A. Foulke
A. S. Getty
George J. Duff

John B. Chalmers
Wm. S. Moore
C. H. Gillespie

1862

George Weyman
Edward Rahm
George Hubley

Thos. H. Lane
J. S. Newmeyer
Dr. A. Lange
David A. Foulke
A. S. Getty
George J. Duff

John B. Chalmers
Wm. S. Moore
C. H. Gillespie

1863

George Weyman
Edward Rahm
George Hubley

Thos. H. Lane
J. S. Newmeyer
Dr. A. Lange
David A. Foulke
A. S. Getty
George J. Duff

John B. Chalmers
Wm. S. Moore
Chas. H. Gillespie

1864

George Weyman
Edward Rahm
George Hubley

Thos. H. Lane
J. S. Newmeyer
Dr. A. Lange
David A. Foulke
A. S. Getty
John B. Chalmers

Wm. S. Moore
J. H. Lyday
Wm. F. Lang

Appendix

1865

ELDERS.

George Weyman
George Hubley
Dr. A. Lange

DEACONS.

Thos. H. Lane
J. S. Newmeyer
David A. Foulke
A. S. Getty
John B. Chalmers
J. H. Lyday

TRUSTEES.

Wm. F. Lang
W. D. Beeler
Adam Weaver

1866

Same Officers.

1867

George Weyman
George Hubley
Dr. A. Lange

Thos. H. Lane
J. S. Newmeyer
David A. Foulke
J. H. Lyday
Col. D. M. Armor
P. W. H. Latshaw

Wm. F. Lang
W. D. Beeler
Wm. P. Weyman

1868

George Weyman
Dr. A. Lange
David A. Foulke

Thos. H. Lane
W. D. Beeler
Col. D. M. Armor
P. W. H. Latshaw
John Brown
Col. James Sheafer

Wm. F. Lang
Wm. P. Weyman
Wm. W. Wattles

1869

George Weyman
Dr. A. Lange
David A. Foulke

Thos. H. Lane
W. D. Beeler
Col. D. M. Armor
P. W. H. Latshaw
John Brown
Col. James Sheafer

Wm. F. Lang
Wm. P. Weyman
Wm. W. Wattles

First English Lutheran Church

1870

ELDERS.
George Weyman
Dr. A. Lange
David A. Foulke

DEACONS.
Thos. H. Lane
Col. D. M. Armor
P. W. H. Latshaw
John Brown
Col. James Sheaffer
Wm. F. Lang

TRUSTEES.
Wm. P. Weyman
Wm. W. Wattles
Jos. S. Seaman

1871

Dr. A. Lange
David A. Foulke
Thos. H. Lane

Col. D. M. Armor
P. W. H. Latshaw
John Brown
Col. James Sheaffer
Wm. F. Lang
J. S. Seaman

Wm. P. Weyman
Wm. W. Wattles
John A. Kaercher

1872

Dr. A. Lange
David A. Foulke
Thos. H. Lane

Col. D. M. Armor
P. W. H. Latshaw
Col. James Sheaffer
Wm. F. Lang
J. S. Seaman
Chas. H. Gillespie

Wm. P. Weyman
Wm. W. Wattles
John A. Kaercher

1873

Same Officers.

1874

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. D. M. Armor
P. W. H. Latshaw
Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie

Wm. P. Weyman
Wm. W. Wattles
A. H. Lane

1875

Same Officers.

Appendix

1876

Same Officers.

1877

Same Officers.

1878

ELDERS.

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

DEACONS.

Col. D. M. Armor
P. W. H. Latshaw
Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie

TRUSTEES.

Wm. W. Wattles
C. Beringer
Wm. Siebert, Sr.

1879

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. D. M. Armor
P. W. H. Latshaw
Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie

Wm. W. Wattles
C. Beringer
Henry Balken

1880

Same Officers.

1881

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. D. M. Armor
Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie

Wm. W. Wattles
C. Beringer
Henry Balken

1882

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie
W. D. Beeler
Daniel Welty

Wm. W. Wattles
Henry Balken
George F. Kim

First English Lutheran Church

1883

Same Officers.

1884

Same Officers.

1885

ELDERS.

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

DEACONS.

Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie
Daniel Welty
Wm. G. Armor

TRUSTEES.

Wm. W. Wattles
Henry Balken
George F. Kim

1886

Same Officers.

1887

Same Officers.

1888

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Chas. H. Gillespie
Daniel Welty
Wm. G. Armor

Henry Balken
George F. Kim
John S. Scully

1889.

Same Officers.

1890

Dr. A. Lange
Thos. H. Lane
John A. Kaercher

Col. James Sheaffer
Wm. F. Lang
Jos. S. Seaman
Daniel Welty
Wm. G. Armor
Henry Balken

George F. Kim
John S. Scully
John H. Niebaum

Appendix

1891

ELDERS.

Thos. H. Lane
John A. Kaercher
Wm. F. Lang

DEACONS.

Col. James Sheaffer
Jos. S. Seaman
Wm. G. Armor
Henry Balken
W. Warren Wattles
H. W. Sellers

TRUSTEES.

George F. Kim
John S. Scully
John H. Niebaum

1892

Same Officers.

1893

Same Officers.

1894

Same Officers.

1895

Same Officers.

1896

Thos. H. Lane
John A. Kaercher
Wm. F. Lang

Col. James Sheaffer
Jos. S. Seaman
Wm. G. Armor
Henry Balken
W. Warren Wattles
H. W. Sellers

George F. Kim
John H. Niebaum
Wm. B. Wolfe

1897

Thos. H. Lane
John A. Kaercher
Wm. F. Lang

Col. James Sheaffer
Jos. S. Seaman
Wm. G. Armor
Henry Balken
W. Warren Wattles
H. W. Sellers

George F. Kim
J. H. Niebaum
Wm. H. Black

1898

Same Officers.

First English Lutheran Church

1899

Same Officers.

1900

Same Officers.

1901

Same Officers.

1902

ELDERS.	DEACONS.	TRUSTEES.
Thos. H. Lane	Jos. S. Seaman	George F. Kim
Wm. F. Lang	Wm. G. Armor	J. H. Niebaum
Col. James Sheafer	W. Warren Wattles	Wm. H. Black
	H. W. Sellers	
	Wm. Steinmeyer	
	Henry Balken	

1903

Same Officers.

1904

Same Officers.

1905

Thos. H. Lane	Wm. G. Armor	J. H. Niebaum
Col. James Sheafer	Henry Balken	Wm. H. Black
Jos. S. Seaman	W. Warren Wattles	Otto C. Graf
	H. W. Sellers	
	Wm. Steinmeyer	
	George F. Kim	

1906

Thos. H. Lane	Henry Balken	J. H. Niebaum
Col. James Sheafer	H. W. Sellers	Wm. H. Black
Jos. S. Seaman	Wm. Steinmeyer	Otto C. Graf
	George F. Kim	
	J. Harvey Wattles	
	Albert W. Smith	

Appendix

1907

ELDERS.	DEACONS.	TRUSTEES.
Thos. H. Lane	Henry Balken	J. H. Niebaum
Col. James Sheaffer	H. W. Sellers	Wm. H. Black
Jos. S. Seaman	Wm. Steinmeyer	Otto C. Graf
	J. Harvey Wattles	
	Albert W. Smith	
	C. F. Schaefer	

1908

Col. James Sheaffer	Henry Balken	J. H. Niebaum
Jos. S. Seaman	H. W. Sellers	Wm. H. Black
Wm. Steinmeyer	J. Harvey Wattles	Otto C. Graf
	Albert W. Smith	
	C. F. Schaefer	
	W. Warren Wattles	

1909

Jos. S. Seaman	Henry Balken	J. H. Niebaum
Wm. Steinmeyer	H. W. Sellers	Wm. H. Black
W. Warren Wattles	C. F. Schaefer	Otto C. Graf
	J. Harvey Wattles	
	Albert W. Smith	
	Horace W. Bikle	

First English Lutheran Church

PRESENT ORGANIZATION OF THE CONGREGATION

THE CHURCH COUNCIL

Pastor.

The Rev. GEORGE J. GONGAWARE.

Elders.

Mr. JOSEPH S. SEAMAN, Mr. WILLIAM STEINMEYER,
Mr. W. WARREN WATTLES.

Deacons.

Mr. HENRY BALKEN,	Mr. C. F. SCHAEFER,
<i>Secretary,</i>	<i>Treasurer,</i>
Mr. H. W. SELLERS,	Mr. ALBERT W. SMITH,
Mr. J. HARVEY WATTLES,	Mr. HORACE W. BIKLE.

Trustees.

Mr. JOHN H. NIEBAUM,
Mr. WILLIAM H. BLACK,
Mr. OTTO C. GRAF.

THE SUNDAY SCHOOL

GRANT STREET SCHOOL.

Main School.

Mr. J. HARVEY WATTLES.....	<i>Superintendent.</i>
Mr. HORACE W. BIKLE.....	<i>Assistant Superintendent.</i>
Mr. ALBERT P. WEITZEL.....	<i>Treasurer.</i>
Mr. OSCAR KAPFF.....	<i>Secretary.</i>
Mr. ROBERT R. WINGERT.....	<i>Librarian.</i>
Mr. OSCAR W. A. OETTING.....	<i>Organist.</i>

Appendix

Teachers.

MISS ANNIE E. L. PORTZER, Miss HATTIE J. FUHR,
Mr. SAMUEL L. HAMILTON, Mr. ALBERT W. SMITH,
Miss ANNIE W. FUHR, Miss K. W. THOMPSON,
Mr. HORACE W. BIKLE, Mr. CHARLES W. FUHR,
Miss KATHARINE F. REAM, Mr. WILLIAM BUHL, JR.,
The Rev. GEORGE J. GONGAWARE.

Primary Department.

Mrs. DAVID H. GEISSINGER }*Superintendents.*
Miss ANNIE L. SHEAFER }
Miss CARRIE E. KIM.....*Organist.*

SHADYSIDE SCHOOL.

Main School.

Mr. HORACE W. BIKLE.....*Superintendent.*
Mr. GEORGE S. WHITE.....*Assistant Superintendent.*
Mr. PAUL L. REIBER.....*Secretary.*
Mr. WILLIAM LETCHE.....*Treasurer.*
Mr. CARL A. WEBER.....*Librarian.*
Mr. THOMAS LANE WATSON.....*Assistant Librarian.*
Mr. EDWIN L. REIBER.....*Pianist.*

Teachers.

Mrs. T. H. DOLAN, Miss CLARA L. NIEBAUM,
Miss MARY PRICE LANE, Mr. EDWARD F. DAUME,
Mrs. JOHN C. KOHNE, Miss ANNIE L. FRASCH,
Miss MADELINE M. STEINMEYER.

Primary Department.

Miss LOUISE E. BAKER.....*Superintendent.*
Miss SADIE M. NIEBAUM }*Teachers.*
Miss DOROTHEA C. KIM }

HOME DEPARTMENT.

Mr. CHARLES W. FUHR.....*Superintendent.*

First English Lutheran Church

THE CRADLE ROLL.

Mrs. JOHN PRICHARD.....	<i>Superintendent.</i>
Miss CLARA L. NIEBAUM.....	<i>Secretary.</i>
Miss ANNIE J. FEIGEL.....	<i>Treasurer.</i>

THE CHAPEL GUILD

Miss MARGARET LAMBERT.....	<i>President.</i>
Miss EMILY SCHELLER.....	<i>Secretary.</i>
Miss CARRIE A. BEYER.....	<i>Treasurer.</i>

THE SOCIETY FOR PARISH AND MISSION WORK

Mr. OSCAR W. A. OETTING.....	<i>President.</i>
Miss MARGARET C. HAUPT.....	<i>Secretary.</i>
Miss ANNIE L. SHEAFER.....	<i>Treasurer.</i>

THE LADIES' SEWING SOCIETY

Mrs. ANNA E. DUFF.....	<i>President.</i>
Mrs. WILLIAM REITZ.....	<i>Vice President.</i>
Miss JULIA S. WATTLES.....	<i>Secretary-Treasurer.</i>

THE ALTAR SOCIETY

Mrs. ANNA E. DUFF.....	<i>President.</i>
Miss MARY PRICE LANE.....	<i>Secretary.</i>
Miss JULIA S. WATTLES.....	<i>Treasurer.</i>

ORGANIST

Mr. HARRY G. ARCHER.

SEXTON

Mr. SAMUEL A. PARR.

Chronological Table

- 1748. Ministerium of Pennsylvania organized.
- 1814. First travelling missionaries of the Ministerium in Western Pennsylvania.
- 1817. First English Lutheran sermon preached in Western Pennsylvania.
- 1820. General Synod organized.
- 1825. West Pennsylvania Synod organized.
- 1835. Central Missionary Society organized at Mechanicsburg, Pa.
- 1837. January 15, First English Lutheran Church in Pittsburgh organized and Church Council elected. Sunday School organized, third Sunday in January.
 January 18, first meeting of the Church Council at the residence of Mr. George Weyman.
 March 26, (Easter Sunday) first Communion service.
 November, old Court House secured for services.
- 1838. November 14, the Rev. Emanuel Frey arrived. Resigned December 24.
- 1839. March 13, Church lots bought on Seventh Ave. for \$8400.
 May 9, the Rev. John McCron arrived as "resident missionary."
- 1840. March 8, contract awarded for Seventh Ave. Church.
 March 11, Congregational charter secured.
 First Sunday in October, Seventh Ave. Church dedicated.
 Convention of the West Pennsylvania Synod held in the Church.
- 1842. March 26, Mr. McCron resigned.
- 1843. April, the Rev. William H. Smith arrived.
 July 4, George Washington's tent exhibited at a fair.
- 1844. January 9, Mr. Smith resigned.
 Spring, Mr. Passavant arrived and took charge as pastor.
- 1845. January 15, organization of the Pittsburgh Synod by eight ministers and six lay delegates.
 April 10, great fire which destroyed one-third of the city.
- 1848. January, *The Missionary* established by Dr. Passavant.

Chronological Table

1849. January, the Infirmary, the first Protestant hospital in America, established. Later known as the Passavant Hospital.
- July 17, beginning of Protestant Deaconess work in America, Pastor Theodore Fliedner bringing four deaconesses from Kaiserswerth, Germany, to the Passavant Hospital.
1850. Consecration of Catherine Louisa Marthens, the first American Lutheran deaconess.
1852. April, the Orphans' Home organized in Pittsburgh. Removed to Zelenople in May, 1854.
1854. September 14, outbreak of cholera in Pittsburgh.
1855. January 8, Mr. Passavant resigned.
November, Mr. Krauth installed as pastor.
1859. September 12, Dr. Krauth resigned.
November 16, Mr. Hill elected pastor. Installed January, 1860.
1860. October 21, Trinity Church, Allegheny, organized by members of the First Church.
1862. January 8, final payment made to Mr. George Weyman on amounts due him by the congregation.
1864. Theological Seminary at Philadelphia established.
1866. January, lot purchased for a new church on the corner of Penn Ave. and Ninth St.
1866. May 6, St. John's Sunday School organized.
June 18, Mr. Hill resigned.
November, controversy with a minority faction in the congregation which endeavored to secure control of the property.
1867. January 30, By-Laws of the congregation amended.
May, Mr. Laird entered upon his duties as pastor. Installed the fourth Sunday in June.
November 20, the General Council organized at Fort Wayne, Indiana.
1868. November 8, the Church Book introduced in the services of the congregation.
November 12, Second Convention of the General Council, held in the First Church.
The Ladies' Sewing Society organized.
1869. June 25, Christ Church, East Liberty, organized.

Chronological Table

- November 8, Mr. George Black furnished funds to secure Lutheran pastors from Sweden and Norway to labor among the Scandinavians in the West.
1872. Lots given for St. John's Mission on the corner of Forbes and Jumonville Streets by Mrs. Jane B. Black.
1874. Building Committee appointed and plans prepared by James H. Windrim for a new church to be built on the lot on Penn Ave. and Ninth St. Project later abandoned for the time.
1876. Sunday after Christmas, first Sunday School building of St. John's Church, Forbes and Jumonville Streets, consecrated. Cost, \$3425.00.
1879. June 30, Mr. Laird resigned.
1880. February 1, Mr. Belfour became pastor of the congregation.
1883. November 11, service in commemoration of the four hundredth anniversary of Martin Luther's birth.
1885. August 12, the Grant St. lot bought for \$55,900.00.
1886. November 16, the Penn Ave. and Ninth St. lot sold for \$75,000. This lot had been bought twenty years before for \$20,000.
1887. January 3, Building Committee appointed.
November 6, Corner stone of the Grant St. Church laid.
1888. April 20, the Society for Parish and Mission Work organized.
October 28, last service in the Seventh Ave. Church.
November 4, dedication of the Grant St. Church, erected at a cost of \$94,000, including furnishings and organ. The lot cost \$55,900 additional.
1889. April 1, Seventh Ave. Church sold for \$58,000.
Mr. B. F. Weyman became Director of the music of the church.
September 10, Convention of the General Council.
October 10, the Krauth Memorial Baptismal Font placed in the church.
November 7, ten young men of the congregation offered to pay \$1000 a year salary for an assistant pastor who should also have charge of St. John's Mission. The Rev. F. P. Bossart was called in January, 1890.

Chronological Table

1892. April 4, Dr. Belfour resigned, to take effect July 1.
Extensive improvements were made in the church building and electric lighting introduced during the summer of 1892.
1893. January 3, the Evangelical Lutheran Mission and Church Extension Society of Pittsburgh, Allegheny and Vicinity organized in the chapel.
April 23, the Rev. D. H. Geissinger entered upon his pastorate.
October 29, St. John's Church dedicated.
First Sunday in Advent, first issue of the *Weekly Parish Bulletin*. September 25, 1898, changed to *Parish Bulletin*, being issued at frequent intervals.
December 3, the first full rendering of the Vesper Service with Plain Song melodies.
1894. January 17, first of a series of organ recitals, which developed into the special Wednesday afternoon Lenten services which were continued for ten years.
First Sunday in May, new system of offerings and special monthly collections inaugurated.
September 18, Convention of the Pittsburgh Synod, which met in the First Church on the fiftieth anniversary of its organization.
December 9, service commemorating the three hundredth anniversary of the birth of Gustavus Adolphus.
1895. October 30-31, First National Convention of the Luther League, with nearly four hundred delegates from twenty states.
November 4, the Altar Society was organized.
1896. November 1, the corner stone of Grace Church, Allegheny, was laid. Church dedicated January 31, 1897.
1898. April 24, formal acceptance of the Memorial Windows placed in the church in memory of Mr. and Mrs. George Black by their children.
July 13, Auxiliary of the Red Cross Society formed for relief of the suffering in the Spanish-American War.
October 3, the Lutheran Liturgical Association organized in the chapel.

Chronological Table

1899. June 15-16, the Second Convocation of Church Musicians authorized by the General Council met in the Church.
December 3, Fiftieth anniversary of the Protestant Deaconess work in America. Address by the Rev. Henry E. Jacobs, D.D., LL.D.
1900. Rebuilding of the organ during the summer by the Austin Organ Co.
October 30, concert by the Leipzig Quartette for Sacred Music.
December 3, organization of the Lutheran Choral Society, Mr. Frank Benbow, Director.
1901. September 19, Memorial Service for President McKinley.
Publication of the "Choral Service Book," edited by Mr. Harry G. Archer and the Rev. Luther D. Reed. This book, together with the "Psalter and Canticles" and "Season Vespers" by the same editors, contains the historic service music used in the congregation. The choir of the First Church rendered this music in Buffalo, N. Y., October 8 and 9, 1901.
1902. August 17, resignation of Mr. Thomas H. Lane from the Superintendency of the Sunday School, after having been identified with the School since July, 1840, a period of sixty-two years, and having served as Superintendent since January 28, 1866.
1903. April 5-7, Third General Conference of Lutherans met in the church.
October 18-19, Convention of the Pennsylvania State Luther League.
1904. December 7, Dr. Geissinger stricken.
1905. March 1, the Rev. George J. Gongaware elected Associate Pastor. Assumed charge May 11. Installed December 3.
April 3, the Rev. and Mrs. Alfred Ostrom commissioned missionaries to Porto Rico.
April 26, the Chapel Guild organized.
October 1, Shadyside Sunday School organized in the Alinda School Building.
1906. January 17, service in commemoration of the two hundredth anniversary of Lutheran Foreign Missions in India.
February 5, Dr. Geissinger resigned.

Chronological Table

- April 1, Dr. Geissinger elected pastor emeritus and the Rev. George J. Gongaware elected pastor.
- September 19, Commissioning of Miss May C. Mellander as Missionary to Porto Rico.
1907. January 20, service commemorating the seventieth anniversary of the founding of the congregation.
- March 22, death of Dr. Geissinger. Funeral service in the church March 25th. Service in Memoriam April 7th.
- April 10, the Rev. A. P. G. Anderson commissioned Missionary to Porto Rico.
- April 18, organization of the Lutheran Inner Mission Society of Pittsburgh.
- May 6, charter of the Church Music and Liturgical Art Society secured.
- June 29, transfer of title to property to St. John's Church, which had become self-sustaining.
1909. March 21, dedication of the bronze tablet in memory of Dr. Geissinger.

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